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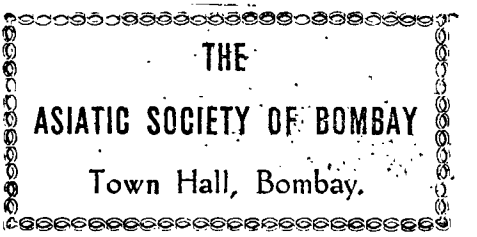

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Scottish Liturgies

Of the Reign of James Sixth

Printed by R. Clark

FOR

EDMONSTON & DOUGLAS, EDINBURGH.

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Scottish Liturgies of the Reign of James VI.

The Booke

OF

Common Prayer

AND

Administration of the Sacraments

WITH OTHER RITES AND CEREMONIES OF THE CHURCH OF SCOTLAND
AS IT WAS SETT DOWNE AT FIRST, BEFORE THE CHANGE
THEREOF MADE BY YE ARCHB. OF CANTERBURIE,
AND SENT BACK TO SCOTLAND
(*From a MS. in the British Museum*)

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ALSO AN EARLIER DRAFT PREPARED BEFORE THE TROUBLES
CAUSED BY THE ARTICLES OF PERTH, 1618
(*From a MS. in the Advocates' Library*)

EDITED, WITH AN INTRODUCTION & NOTES,

BY THE

REV. GEORGE W. SPROTT, B.A.

EDINBURGH
EDMONSTON AND DOUGLAS
1871

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PREFACE.

THE MS. of the principal Liturgy in this volume was diſcovered in the Britiſh Muſeum by the Rev. Alexander Irwin, and was deſcribed by him and partially printed in the *Britiſh Magazine* for 1845-6. The earlier draft, printed from the Wodrow MSS., has not been previouſly noticed, ſo far as I am aware.

Their place in the hiſtory of the Church is ſtated in the Introduction, where the account of the liturgical movement thus begun, is continued till the publication of the Prayer Book of 1637, and letters ſhedding light upon the preparation of that Book are now printed for the firſt time. Theſe documents contribute ſomething to the hiſtory of an important period, and are fitted to correct ſome common misapprehenſions. There are points connected with that hiſtory which are ſtill doubtful; but among the MSS. in the great Libraries, there are probably papers, the publication of which may yet remove remaining difficulties.

I have had to make inquiries in various quarters, and to put friends to much trouble, and I have now to expreſs my great obligations to thoſe from whom I have received aſſiſtance. After examining the MS. in the Muſeum, I wrote to Mr. Irwin, who is now Precentor of Armagh Cathedral and Chaplain to the Archbiſhop, and from his moſt kind and obliging reply, I give a ſentence or two:—"I had to give up

'the idea of editing the intereſting Liturgical relic, that ſeemed to have eſcaped the reſearch of thoſe who had inquired into the hiſtory of the Scotch Prayer Book. You are quite at liberty to make any uſe you pleaſe of the articles in the *Britiſh Magazine*. And I will ſend you the tranſcript I made of the MS., which may aſſiſt you in reviſing the work of the printers, or perhaps ſave you the trouble of getting a ſecond copy completed." For his kind concurrence with my propoſal to edit the Liturgy, I am much indebted to him; while the uſe of the tranſcript thus offered, and the articles in the *Magazine*, have been of the greateſt ſervice. I have alſo to expreſs my great obligation to Dr. Hill Burton, who encouraged me to begin the work, for the intereſt he has taken in the proſecution of it, and for the great aſſiſtance he has rendered me in many ways. To my friends, the Rev. R. W. Mackerſy, of the Caledonian Church, London, who took the copy of the MS. from which the Liturgy has been printed, and made reſearches for me in the Muſeum; and A. O. Brodie, Eſq., Edinburgh, who copied for the preſs the MS. in the Advocates' Library, and gave me other aſſiſtance, I owe my warmeſt thanks. I am alſo much indebted to Dr. Grub, Aberdeen, and Mr. David Laing, Edinburgh, for the loan of books and other aid; to the officials of the Britiſh Muſeum, for a careful examination of the MS. in that Library; to the Librarian at Lambeth, for obliging anſwers to inquiries; and to Mr. Dickſon of the Regiſter Houſe, and thoſe in charge of the Advocates' Library.

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INTRODUCTION.

As an Introduction to the Liturgies for Scotland, drawn up in the reign of James the Sixth, and now printed for the firſt time, we purpoſe giving an account of the innovations and liturgical movements in the Scottiſh Church, from the beginning of the 17th century till the great outbreak in 1637.

After the Reformation, the Prayer Book of Edward the Sixth was uſed for a few years in public worſhip by the Church of Scotland, but was ſoon ſuperſeded by the Book of Common Order, or Knox's Liturgy. This was read on week days, and on Sundays by the "Readers," and alſo partially by the clergy, for nearly a century.

1601.] In 1601, along with other changes then contemplated, it was propoſed to reviſe and amend the prayers in this book. In the General Aſſembly, which met at Burntiſland on the 12th May of that year, King James being preſent, it was moved

"By ſundry of the brethren, that there were ſundry errors that merited to be corrected, in the vulgar tranſlation of the Bible, and of the Pſalms in metre; as alſo that there are ſundry prayers in the Pſalm Book which ſhould be altered, in reſpect they are not convenient for the time. In the which heads the Aſſembly has concluded as follows:—

"*Firſt*, Anent the tranſlation of the Bible: That every one of the brethren who has beſt knowledge in the languages employ their travells in ſundry parts of the vulgar tranſlation in the Bible that needs to be mended, and to confer the ſame together at the Aſſembly.

"Anent the tranſlation of the Pſalms in metre: It is ordained that the ſame be reviſed by Mr. Robert Pont, miniſter at St.

Cuthbert's Kirk, and his travells to be reviſed at the next Aſſembly.

"It is not thought good that the prayers already contained in the Pſalm Book be altered or deleted; but if any brother would have any other prayers added, which are meet for the time, ordains the ſame firſt to be tried and allowed by the Aſſembly."[1]

Events, however, ſoon occurred which interfered with the free development of the Church.

1603.] In March 1603 James ſucceeded to the throne of England. The Puritans of that kingdom expected him to redreſs their grievances, and many in Scotland hoped that he would reduce the Engliſh Church into cloſer conformity with the reſt of the Reformed;[2] but the Hampton Court conference put an end to theſe expectations, and it became evident that his plan of uniformity was to ſuppreſs Puritaniſm in England, and to angliciſe the Northern Church.

1604.] The crowns being united, James was anxious for a civil union of the two kingdoms, and as early as 1604 took meaſures to effect it. Fearing oppoſition from the Scottiſh Church, then, as ever, the ſtronghold of patriotiſm and nationality, he put off the meeting of the General Aſſembly, which was to have been held at Aberdeen in July of that year, till the union ſhould be concluded. As the Church had hitherto enjoyed the right of holding Aſſemblies annually, this was regarded as an encroachment on its liberties, and the Preſbytery of St. Andrews directed its repreſentatives to appear at Aberdeen on the day appointed, and take a public proteſt.

1605.] Another meeting of Aſſembly was appointed to be held at Aberdeen in July 1605, but the King again put it off till an uncertain day. Nineteen Commiſſioners, however, attended, and, notwithſtanding the royal prohibition, the Court was conſtituted, and Mr. John Forbes,[3]

[1] *Book of the Kirk*, Ban. Club ed., part iii. p. 970.

[2] Row's *Hiſt.*, pp. 220-1; Cald. *Hiſt.* vi. p. 731.

[3] This eminent man was one of an illuſtrious clerical connection. He was a ſon of Forbes of Corſe, and a deſcendant of Lord

miniſter at Alford, elected moderator. As their only object was to preſerve the rights of the Church, they adjourned till September, without tranſacting any buſineſs. But the King conſtrued their conduct and defence as rebellious; and Forbes, and five other members—John Welſh, Robert Dury, Andrew Duncan, Alexander Strachan, and John Sharp—after an impriſonment of fourteen months in Blackneſs, were baniſhed to the Continent. Eight more who had been preſent at the Aſſembly were ordered to be "confined in barbarous parts" of Scotland.

1606.] In July 1606, at a meeting of the Scottiſh Parliament, the King was declared ſupreme over all perſons and cauſes; and the temporalities of the biſhops were partly reſtored, notwithſtanding a proteſt againſt Epiſcopacy, ſigned by forty-two of the clergy, which was given in. In September the two Melvilles, with ſix leading clergymen of their party, and ſeveral who ſupported the King's meaſures, went to London by his orders, to have a conference with him on the affairs of the Church. On their arrival, he obliged the Melvilles and their friends to liſten to a courſe of ſermons by dignitaries of the Engliſh Church,

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Forbes. Both he and his brother Patrick were deeply imbued with the principles of Andrew Melville, who was their relative. John became miniſter at Middleburgh and Delft, and died in exile. He wrote ſeveral learned works, and was greatly eſteemed by the Reformed churches abroad. He had a ſon miniſter at Abercorn, who is much commended by Livingſton, and another, who became Biſhop of Caithneſs after the Reſtoration. His elder brother, Patrick, who had been educated under Melville, became Biſhop of Aberdeen; "a gentleman," ſays Biſhop Burnet, "of quality and eſtate, but much more eminent by his learning and piety than his birth or fortune could make him." Patrick's ſon, John, Profeſſor of Divinity in Aberdeen, was one of the greateſt and holieſt divines that Scotland has ever produced. While his father was biſhop he received Presbyterian ordination abroad, from his uncle and other presbyters, an incident which ſhows how the queſtion of orders was then regarded, even by thoſe who favoured Epiſcopacy as a form of preſidency.

on the ſuperiority of Biſhops over Preſbyters, the King's ſupremacy in eccleſiaſtical matters, the authority of Princes in convoking Synods, and on the want of any warrant in Scripture or antiquity for lay-elders.[1] This attempt at their converſion having failed, the King took other meaſures which were more effective. Andrew Melville,[2] becauſe of ſome verſes which he compoſed on the Engliſh Church, was ſent to the Tower, James Melville was detained at Newcaſtle, and the others were not allowed to return to Scotland for a time. In December, while theſe eight leading churchmen were in England, ſix in exile on the Continent, and eight baniſhed to remote parts of Scotland, James convoked an Aſſembly or Convention of the Church at Linlithgow.[3] He intimated what commiſſioners were to be elected, and the Aſſembly thus conſtituted, agreed, in accordance with his inſtructions, to conſtant moderators of Preſbyteries.

1609.] In 1609, Parliament reſtored conſiſtorial juriſdiction to the prelates, and paſſed an Act empowering the King to regulate their apparel, as well as that of the reſt of the clergy.

1610.] Accordingly, early in the following year, orders came from the court that the ordinary clergy were to wear black clothes, and in church black gowns; the Biſhops and Doctors of Divinity (this degree being about to be revived) black caſſocks to the knee, black gowns, and black craips about the neck. Gowns had been worn by the clergy from the time of the Reformation, though ſome

[1] Spottiſwoode's *Hiſt.* 497.

[2] After ſeveral years' impriſonment he was permitted to go to France (1611), at the requeſt of the Duke of Bouillon, who made him a Profeſſor in the Proteſtant Univerſity of Sedan, where he died in 1622.

[3] The ſix Aſſemblies held from 1606 to 1618 were declared unlawful by the Church in 1638 and 1639. At the Reſtoration the Covenanting Aſſemblies were themſelves nullified, ſo far as the civil law could do it; while at the Revolution in 1688 they were ignored, and the Church went back for its conſtitution to 1592.

preferred cloaks. It was the veſtments of the dignitaries, however, which the King had principally in view. In February a Court of High Commiſſion, with arbitrary powers, was erected in each of the Archbiſhoprics of Glaſgow and St. Andrews.

In June a General Aſſembly was held at Glaſgow. The King had again named the Commiſſioners whom he wiſhed ſent by the Preſbyteries, and money was provided for diſtribution amongſt the members on other pretexts, but really, according to the general belief, to reward the ſupporters of the royal policy. At this meeting it was acknowledged that the right of calling Aſſemblies belonged to the Crown, and that if ſummoned otherwiſe they were illegal; the ſuperiority of biſhops was alſo recogniſed, and the powers of Preſbyteries were, in a great meaſure, tranſferred to them. They were ſtill, however, to be ſubject to the cenſure of the Aſſembly, and might be deprived by it, there being no idea of regarding the Epiſcopate as a different order. Of one hundred and forty members, only three objected to the deciſions of this Aſſembly. By baniſhing and impriſoning thoſe who took the lead in oppoſing his ſchemes, the King had in a great meaſure ſilenced oppoſition. And at that time, and for long after, the difference betwixt Preſbytery and Epiſcopacy was not regarded as ſufficient to juſtify diviſion, but each party in turn ſubmitted to a ſyſtem which it did not prefer.[1] After the Glaſgow Aſſembly three of the biſhops,

[1] Thus, after 1638 four of the five biſhops who remained in Scotland acquieſced in the return to Presbytery, and officiated as pariſh miniſters, viz.—Lindſay, formerly Biſhop of Dunkeld, at St. Madoes; Graham of Orkney, at . . . ; Abernethy of Caithneſs, at Jedburgh; and Fairley of Argyle, at Laſſwade. Sectarianiſm did not take its riſe in Scotland. It was foreign to the ideas of the Reformed Church, and if Presbyterianiſm has ſince been characteriſed by a diviſive ſpirit, it is owing to the leaven of independency which was introduced into it in the days of the Commonwealth. Even after the reſtoration of Epiſcopacy, in 1661, the great majority of the reſolutioners retained their

Spottiſwoode, Lamb, and Hamilton, were called up to London by the King, where, without permiſſion from the Church, they received Epiſcopal conſecration on the 21ſt of October. They upheld the validity of their orders as preſbyters, and were not re-ordained.[1] This would have been to unchurch the whole Reformation. Beſides, by the 55th Canon of 1604, the Church of England had directed all its clergy to pray for the Church of Scotland, then Preſbyterian, as a branch of Chriſt's Holy Catholic Church, and in England itſelf there were at that time many pariſh miniſters from Scotland, France, and the Low Countries, who were in Preſbyterian orders.[2] Returning to Scotland, the three biſhops conſecrated their brethren, without, of courſe, any thought of re-ordaining them or the clergy generally.

1612.] Parliament, in 1612, ratified the acts of the

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pariſhes, and throughout a large part of the country presbyteries met much as before.

[1] The practice of raiſing laymen to the Epiſcopate by a ſingle ordination was common in early times; but theſe caſes were not the ſame as that of the Scotch biſhops, who claimed to be in orders. In the line of biſhops after 1661 the ſame thing was repeated. On account of the change that then took place in England, Sharp and Leighton were obliged, unwillingly, to ſubmit to re-ordination; but they diſapproved of it, and did not imitate it in the caſe of any whom they conſecrated in Scotland. The ſecond Scottiſh Epiſcopacy, like the firſt, thus reſted on the recognition of the validity of Presbyterian orders.

[2] This was the caſe in England till 1660. [See teſtimonies on this point in the *Chriſtian Obſerver* for November 1851; also, Burnet's *Hiſtory of His Own Times*, vol. i. 314.] In Scotland, during the Second Epiſcopacy [1661 to 1688], a large proportion of the parochial clergy were in Preſbyterian orders. This was the caſe alſo with the firſt clergy of the Scottiſh Epiſcopal Church who had been ordained more than twenty-ſeven years. They ſeparated from the Eſtabliſhment in 1688, chiefly on political grounds it is to be ſuppoſed, and officiated as Epiſcopal clergymen, though ordained by preſbyteries.

Glaſgow, Aſſembly, and in doing ſo conferred upon the biſhops ſome additional powers.

The government of the Church being thus changed, James turned his attention to its worſhip, which, as we have ſeen, the Aſſembly had already ſhown ſome deſire to improve, in the days of greater freedom.

1614.] In March 1614, a royal proclamation was iſſued, ordering all miniſters to celebrate the communion on Eaſter following. The Church had given up the obſervance of holy days, but Eaſter had in ſome pariſhes kept its ground as one of the ſeaſons of the communion.[1] It was the eaſieſt anniverſary to begin with, and Calderwood ſays "the moſt part obeyed, but not all."

1615.] Next year proclamation was made, enjoining the celebration of the communion at Eaſter in all time coming, and ſoon after the project for the improvement of Knox's Liturgy was revived. Spottiswoode, Archbiſhop of Glaſgow, was in London at the time of Archbiſhop Gladſtanes' death, which took place on the 2d of May. He returned to Scotland on the 10th of June, and was appointed Gladſtanes' ſucceſſor in the See of St. Andrews in Auguſt. There is in his handwriting a paper, written in London at that time, and probably in conſultation with the King, the contents of which are as follows:—

"Articles required for the ſervice of the Church of Scotland. There is lacking in our Church a form of divine ſervice; and, while every miniſter is left to the framing of public prayer by himſelf, both the people are neglected and their prayers prove often impertinent.

"A public Confeſſion of Faith muſt be formed, agreeing, so near as can be, with the Confeſſion of the Engliſh Church.

"An order for election of archbiſhops, and biſhops, in times

[1] *Select Biog.* i. 94; Wodrow Soc. Cowper, Biſhop of Galloway, writing in 1618 of the religious obſervance of Chriſtmas, ſays, "I find no eccleſiaſtical law in all the books of our Aſſembly ſtanding to the contrary."—*Works*, p. 9. He knew, of courſe, that there had been action in the matter, but he held that it did not reſt on any law.

hereafter, muſt be eſtabliſhed by law; and, in the meanwhile, if his Majeſty purpoſe the tranſlation of any, by occaſion of this vacancy of St. Andrews, the form uſed in the tranſlating of biſhops here, in England, ſhould be kept.

"A uniform order for electing of miniſters, and their receiving.

"The forms of marriage, baptiſm, and adminiſtration of the Holy Supper, muſt be in ſome points helped.

"Confirmation is wanting in our Church, whereof the uſe for children is moſt profitable.

"Canons and conſtitutions muſt be concluded and ſet forth, for keeping both the clergy and kirks in order.

"Theſe things muſt be adviſed, and agreed upon in a General Aſſembly of the clergy, which muſt be drawn to the form of the Convocation Houſe here in England." [1]

1616.] In June 1616, James ſent inſtructions to the Univerſity of St. Andrews, by Dr. Young,[2] Dean of Winchester, authoriſing the conferring of degrees in divinity. The ſame rites and ceremonies were to be uſed at the inauguration as in the Engliſh Univerſities;[3] hoods agreeable to the degree were to be worn, and none were to be hereafter made biſhops except doctors of divinity. The revival of this academic honour had been ſuggeſted by Gladſtanes in 1607, for the encouragement of learning. It had the ſanction of the Firſt Book of Diſcipline and the early General Aſſemblies; but though apparently acquieſced in by all parties in 1616, ſome years afterwards it was complained of, no doubt chiefly becauſe of the ſource from which it came, and the ſyſtem of which it was regarded as a part. Calderwood ſpeaks of it as a "novelty brought in without advice or conſent of the Kirk;"[4] Row ſays, "an

[1] *Orig. Letters, relating to the Eccl. Aff. of Scot.* vol. ii. p. 445.

[2] A Scot, ſon of Sir Peter Young of Seeton, one of the King's preceptors.

[3] "Hovaeum Bruſſium . . . libro, pileo, annulo, Theologici Doctoratûs ornamentis (Junius) donavit, amplexuque fraterno in Societatem Theologicam recepit, et SS. Theologiæ Doctores, creavit."—Sydſerf's *Life of Biſhop William Forbes*, prefixed to vol. ii. of his works. Lib. of Anglo-Cath. Theol.

[4] *Hiſt.* vii. 222.

hierarchiall doctor is the prelate's eldeſt ſon and heir;"[1] and the text "Be not ye called doctors" was quoted againſt it[2]—a text, one would ſuppoſe, equally fatal to the doctors of the Second Book of Diſcipline. Dr. Young alſo brought orders that the Univerſity was to obſerve Chriſtmas, Eaſter, Aſcenſion Day, and Whitſunday; and

"That the ſame prayers be daily ſaid for the King, Queen, and their royal progeny, in all the colleges throughout the kingdom, which are uſed in the Church of England, together with the ſame confeſſion in the beginning of prayer, and that the Pſalms of David be read monthly."[3]

On the 13th of Auguſt the Aſſembly met at Aberdeen, having been convoked by the King, to take meaſures againſt "the increaſe of Popery," and to "procure a uniformity of religion" amongſt his ſubjects. The Earl of Montroſe repreſented his Majeſty, and the primate preſided. The firſt day was, according to the cuſtom of the Church, obſerved as a faſt, when Patrick Forbes[4] of Corſe, miniſter of Keith, preached in the morning, Archbiſhop Spottiſwoode, in the afternoon, and William Forbes[5] in the evening. The 14th and 15th were occupied chiefly with Acts againſt the Roman Catholics.

On the 16th the Commiſſioner preſented the following "inſtructions," among others, which the King had ſent "to be propoſed to the Aſſembly."

"That a ſpecial canon be made, that all archbiſhops and biſhops in their viſitation, either by themſelves, or if they may not overtake the ſame, the miniſters of the pariſh, make all young children of ſix years old be preſented to them to give confeſſion

[1] *Hiſt.* p. 261.

[2] *Irenicum* of Dr. John Forbes of Corſe, p. 458, vol. i. Amſterdam edition of his works.

[3] *Orig. Let.* vol. ii. p. 805-8.

[4] See note, p. xi.

[5] One of the miniſters of Aberdeen, afterwards Biſhop of Edinburgh, and author of *Conſiderationes Modeſtæ*, etc. He was a man of immenſe learning and of the higheſt character, but was thought to concede too much to the Roman Catholics. He was deſcended from Forbes of Corſindae.

of their faith. . . . After which every two or three years they ſhall be examined, till they come to fourteen years of age. After ſufficient growth of knowledge, they may be admitted to the Communion. . . .

"That a true and ſimple confeſſion of faith be ſet down. . . .

"That a ſhort and compendious catechiſm be made, which every kirk and family ſhall have for the inſtruction of their children and ſervants, whereof they ſhall give account before the communion, and every one be examined conform thereto.

"That all children and ſchools ſhall have and learn by heart the catechiſm intituled 'God and the King,' which already by Act of Council is ordained to be read and taught in all ſchools.

"That a liturgy be made, and form of divine ſervice, which ſhall be read in every church, in common prayer, and before preaching every Sabbath by the reader, where there is one; and where there is none, by the miniſter before he conceive his own prayer, that the common people may learn it, and by cuſtom ſerve God rightly.

"That the communion be celebrated four times each year in the burgh towns and twice in landward; and one of the times to be at Eaſter yearly. . . .

"That there be a uniformity of diſcipline; and to that effect the canons of the former Councils and Aſſemblies to be extracted; and where the ſame are defective, to be ſupplied by former canons and eccleſiaſtical meetings; for ſetting down whereof the Commiſſioners following are ordained to convene with the Biſhops, in Edinburgh, the firſt day of December next to come, viz.—the Laird of Corſe, Mr. John Reid, Mr. George Hay, Doctor Philip, Mr. David Lindſay in Dundee, Mr. William Scott, Doctor Howie, Mr. John Mitchelſon, Mr. Patrick Galloway, Mr. John Hall, Mr. Edward Hepburn, Dr. Abernethy, Mr. Robert Scott, Mr. William Birnie, Mr. William Erſkine, or the moſt part of them.

. . . . . .

"That every miniſter ſhall miniſter the ſacrament of baptiſm whenſoever it ſhall be required, under the pain of depoſition; the godfather promiſing to inſtruct the infant in the faith." [1]

The Aſſembly, having heard theſe inſtructions, heartily

[1] *Orig. Let.* ii. 481–3. Calderwood, *Hiſt.* vii. 229-30.

thanked his Majeſty, and paſſed Acts in accordance with them. A draft of a new Confeſſion of Faith had been commenced in 1612, and was now preſented. It had been drawn up by Meſſrs. John Hall and John Adamſon, and had been approved by the King and the archbiſhops.[1] The Aſſembly ſanctioned it as the doctrinal ſtandard of the Church, and ordered it to be printed under the care of "the Biſhop of Galloway, Dr. Howie, Mr. George Hay, the Laird of Corſe, and Mr. William Struthers."

It was enjoined that children ſhould be preſented before the biſhops, or the miniſters of pariſhes, for examination, and to be commended to God in prayer; and it was reſolved that a catechiſm ſhould be prepared for uſe in families, and in examinations before the communion. The Aſſembly

"Ordained Mr. Patrick Galloway, and Mr. John Hall, miniſter at Edinburgh, and Mr. John Adamſon, miniſter at Liberton, to form the ſaid catechiſm, and to have the ſame in readineſs before the firſt day of October next to come, to the effect the ſame may be allowed, and printed with the King's Majeſty's licenſe; the which catechiſm being ſo printed, it is ſtatute and ordained, that no other hereafter be printed within this realm, nor uſed in families." . . .

As to the Prayer Book, it was

"Ordained that a uniform order of Liturgy, or Divine Service, be ſet down to be read in all kirks, on the ordinary days of prayer, and every Sabbath day before the ſermon, to the end the common people may be acquainted therewith, and by cuſtom may learn to ſerve God rightly. And to this intent the Aſſembly has appointed the ſaid Mr. Patrick Galloway, Mr. Peter Ewat, Mr. John Adamſon, and Mr. William Erſkine, miniſter at . . . , to reviſe the Book of Common Prayers contained in the Pſalm Book, and to ſet down a common form of ordinary ſervice to be uſed in

[1] *Orig. Let.* i. 293. Cal. vii. 226. The Confeſſion is printed in Calderwood's *Hiſtory*, vii. 233. It is extremely Calviniſtic, to uſe that word in its popular ſenſe, much more ſo than the Confeſſion of 1560, though the latter perhaps comes quite as near to Calvin's Calviniſm.

all time hereafter; which ſhall be uſed in all time of Common Prayers (in all kirks where there is exerciſe of Common Prayers) as likewiſe by the miniſter before the ſermon where there is no reader."[1]

Such was the reſolution authoriſing the preparation of the "Liturgy"—a "term" which, as Mr. Burton ſays, "had not previouſly been in uſe to expreſs a form of prayer in Scotland."

Acts were alſo paſſed as to the celebration of the communion and the adminiſtration of baptiſm, at the requeſt of the parents or any faithful Chriſtian at any time of day, without waiting for the hour of preaching. It was ſtill underſtood, however, that baptiſm was only to be celebrated in church, not in private houſes.

It was reſolved that a Book of Canons, or ſummary of the laws of the Church, ſhould be drawn up, and the Archbiſhop of Glaſgow,[2] and Mr. William Struthers, miniſter at Edinburgh, had this taſk committed to them. A large commiſſion was appointed, conſiſting of the Biſhops and leading clergy, nearly as in the King's liſt given above, to meet at Edinburgh on the 1ſt of December following, and *inter alia* to receive and reviſe the draft of the Canons. It was alſo added that they ſhould have

"Power to receive the Books of Liturgy or Divine Service, allow and diſallow thereof, as they ſhall think expedient, and the ſame being allowed, to cauſe publiſh the ſame in print, for the ſervice within the Kirks of all the Kingdom."[3]

This addition is ſaid to have been made by Spottiſwoode, who is blamed in conſequence. If he did ſo, it muſt have been to ſupply an unintentional omiſſion.

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[1] Cald. *Hiſt.* viii. 105-6, and *Book of the Kirk*, iii. 1128.

[2] Mr. James Law became miniſter of Kirkliſton in 1585, was made Biſhop of Orkney in 1605, and having been Spottiſwoode's "old companion at football, and compresbyter, was by his influence admitted his ſucceſſor at Glaſgow." He died in 1632.

[3] Cald. viii. 111; and *Book of the Kirk*, iii. 1132.

From the record of the Aſſembly, and the royal Commiſſioner's letter to the King, it appears that theſe Acts were paſſed without oppoſition; and from the names of thoſe to whom the drawing up of the Liturgy and catechiſm was entruſted,[1] it may be inferred, that the

[1] The Catechiſm was entruſted to Meſſrs. Galloway, Hall, and Adamſon.

Patrick Galloway, who had formerly been miniſter at Perth, had ſuffered for his oppoſition to the King, and was at one time ſo puritanic, Calderwood ſays, that he "would not eat a Chriſtmas pie." He was afterwards reconciled to the King, and became one of his chaplains, but he ſtill oppoſed ſome of his meaſures. Wodrow ſays, he "took ſo many different turns in the various ſtages of his life . . . that it's hard to determine what claſs to put him down under." [MS. Glas. Univ.] He had been Moderator of the Aſſembly in 1590 and 1602. He had himſelf drawn up a catechiſm, which was reprinted in London in 1588. There is a copy of the reprint in the Library of the Univerſity of Edinburgh. It is deſcribed as having been "written by Mr. Patrick Galloway, and by him uſed in the family of the Scottiſh noblemen then reſident at Newcaſtle." His ſon was raiſed to the peerage, with the title of Lord Dunkeld.

John Hall was one of the miniſters of Edinburgh, and had been Moderator of the Burntiſland Aſſembly in 1601. He had acquieſced in ſome of the King's meaſures, but he refuſed to preach on the feſtival days, and reſigned his charge through unwillingneſs to "offend either the King or the godly." He was ſuſpected, however, of ſtirring up the people to diſobedience to the Articles of Perth, and in 1619 was baniſhed from Edinburgh by the King.

John Adamſon was ſon of the Provoſt of Perth, and nephew of Patrick Adamſon, Archbiſhop of St. Andrews. He was tranſlated from North Berwick to Liberton in 1609, and was made Principal of the Univerſity of Edinburgh in 1623. He was in early life ſufficiently hoſtile to James's meaſures to have gained the confidence of the Melvilles and their friends. Indeed, he was related to ſome excellent men of that party, ſuch as Mr. Patrick Simſon, miniſter of Stirling, whoſe mother was Violet Adamſon, ſiſter of the Archbiſhop, and an anceſtreſs, it may be added, of

deſire for improvement in worſhip was at that time ſhared by all parties. Thoſe ſelected were members of the Aſſembly, and had no doubt taken a ſpecial intereſt in the work committed to them. When the Acts of this Aſſembly were laid before the King, he expreſſed his general approval, but objected to the Act reſpecting Confirmation as "a mere hotchpotch,"[1] and ordered that in the new Canons it ſhould be enjoined, that the Communion ſhould be received kneeling, that both Sacraments, in caſes of neceſſity, ſhould be adminiſtered privately, that children ſhould be confirmed by the Biſhops, and that the

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George Gilleſpie. In 1631, he was complained of for preaching in the Preſbytery of Edinburgh that the Church of Rome was a true Church. He was an active member of the Aſſembly at Glaſgow in 1638, and "furious enough in their cauſe, albeit many thought it was not from perſuaſion, but in policy, to eſchew their wrath." [Guthry's *Mem.*, p. 54.] He was the author of an excellent Latin Catechiſm uſed in the Univerſity of Edinburgh. His death took place in 1652, and Leighton ſucceeded him in the office of Principal.

The Liturgical Committee conſiſted of Galloway, Adamſon, Hewat, and Erſkine.

Peter Hewat, Hewet, Howat, Hewart, Ewat, Ewart, or Euartus, for in all theſe forms his name appears, was one of the miniſters of Edinburgh, and in 1612 had a gift from James of the Abbacy of Croſſraguel, which entitled him to a ſeat in Parliament, but we find him, notwithſtanding, a ſufferer on the popular ſide. He proteſted for the liberties of the Church in 1617, was deprived by the High Commiſſion, and was confined firſt at Dundee, afterwards at Croſſraguel. He died at Maybole in 1645.

William Erſkine, miniſter at Denino, was one of the repreſentatives of the Preſbytery of St. Andrews who proteſted at Aberdeen in 1604 againſt the King's interference with the meeting of Aſſembly. He ſigned the Proteſt againſt Epiſcopacy laid before Parliament in 1606, and in after years ſuffered for refuſing to obey the articles of Perth. John Livingſton mentions him in his liſt of miniſters whom he knew, who were "eminent for grace and gifts, for faithfulneſs and ſucceſs."—*Sel. Biog.*, Wod. Soc., i. 305, 312.

[1] Spottiſwoode's *Hiſt.* 518.

Church ſhould keep the days ſet apart to commemorate the Redeemer's Incarnation, Death, Reſurrection, Aſcenſion, and the deſcent of the Holy Ghoſt. Spottiſwoode repreſented to him the difficulty of inſerting theſe articles among the Canons without the ſanction of the Aſſembly,[1] and the ſubject was not preſſed at that time. This order of the King, however, excited alarm, ſhowing as it did that he wiſhed to take the government of the Church completely into his own hands, and it probably delayed the preparation of the Canons, as the meeting in December to receive them (and the Liturgy) does not appear to have been held. Scott, miniſter of Cupar, who was one of the Commiſſioners appointed by the Aſſembly, says—

"The Book of the Canons we doubt was ever perfected by thoſe to whom it was committed, or yet the reviſing of the Book of our Common Prayers, and ſetting down a common form of ordinary ſervice, neither yet have we heard that thoſe Commiſſioners ever met for the reviſing of their travells."[2]

There can be no doubt, however, that the Liturgical Committee commenced operations immediately after the Aſſembly of 1616, probably with the view of having a draft ready for the meeting in December. Among the Wodrow papers in the Advocates' Library at Edinburgh, there is the MS. of a Liturgy, entitled

"A form of ſervice to be uſed in all the Pariſh Churches of Scotland upon the Sabbath-day by the Readers, where there are any eſtabliſhed, and where there are no Readers, by the Miniſters themſelves before they go to ſermon."

At the end, "Howat's Form of Prayer" is written by a different but contemporaneous hand. The title is almoſt in the words of the Aberdeen Act. That Act made no reference to new forms for the ſpecial ſervices, and "Howat's form," in ſtrict accordance with this, makes proviſion only for Public Worſhip; the intention being that the forms for the Sacraments and Marriage in Knox's

[1] Spottiſwoode's *Hist.* 529.

[2] *Apol. Narration*, p. 245; Wod. Soc.

Book ſhould remain unchanged. In the prayer for Prince Charles alluſion is made to his "young and tender years," while in that for the Prince Palatine, and the Princeſs Elizabeth, reference is made to their children. Charles was born in 1600, and the marriage of his ſiſter to the Elector Palatine took place in 1613. There is another circumſtance of much importance in fixing the date of this draft. In the following year, Hewat took an active part in reſiſting the King's further encroachments upon the liberty of the Church, and on the 12th of July was deprived, and baniſhed from Edinburgh in conſequence. It ſeems evident, therefore, that the Liturgical Committee, all the members of which, except Erſkine, reſided in or near Edinburgh, had made Hewat their convener, and that the draft bearing his name was completed by him in conſultation with the others, in the end of 1616 or early in the following year, before there was any open rupture with the King.[1]

1617.] At the beginning of this year, James announced his intention of viſiting Scotland. He attributed it to a "ſaumon-like inſtinct" "to ſee the place of his breeding," but his chief object was to impoſe the five articles (which he had ordered to be inſerted among the Canons) upon the Church. Before his viſit, he ordered the Chapel Royal

[1] There is no notice of this MS., ſo far as we are aware, in any printed work. We came upon an account of it while reading the life of Dr. Howie in Wodrow's unpubliſhed MSS., in the Library of Glaſgow Univerſity, and were fortunate enough to find it among his collections in the Advocates' Library. Wodrow at firſt ſuppoſed Dr. Howie to have been the writer, but afterwards corrects this. He ſays he took the MS. to be an original copy, and as Hewat had died in the weſt of Scotland not ſo long before Wodrow's day, it had probably been among his papers. We print it as an appendix. It may not ſay much for the Liturgical taſte of the Church at that time, but it is very devout, and is ſpecially intereſting, as regards the order of ſervice, and as furniſhing ſpecimens of the ſtyle of prayers then uſed as ſupplementary to the Book of Common Order.

at Holyrood to be refitted, and an organ, ſtalls for choriſters, and ſtatues of the Apoſtles and Evangeliſts, to be placed in it. The "images" alarmed the populace, and ſeveral of the Biſhops and Clergy wrote the King to diſſuade him from carrying out this part of his plan. He was very angry, but yielded, not, he told them, for the eaſe of their minds, or to confirm them in their errors, but becauſe the ſtatues could not be got ready in time.[1] On the 13th of May, he re-entered Scotland, after nearly fourteen years' absence. On the 17th, the Engliſh Service was read in the Chapel Royal, "with ſinging of choriſters, ſurplices, and playing on organs;" and on Whitſunday, June 8th, the Lord's Supper was adminiſtered after the Engliſh form, by an Engliſh clergyman, and was generally received kneeling. On the 17th of June, Parliament met. The King propoſed that it ſhould be enacted—

"That whatſoever concluſion was taken by His Majeſty, with the advice of the Archbiſhops and Biſhops, in matters of external polity, ſhould have the power and ſtrength of an eccleſiaſtical law."

As the Biſhops objected that this took away the rights of Preſbyters, he agreed to inſert the additional clauſe—

"And a competent number of the Miniſtry."

Thus amended, his propoſal was ſanctioned by the Lords of the Articles. Such a law would have been fatal to the conſtitution of the General Aſſembly, and the alarm ſpread that it was intended to cover the introduction everywhere of the Engliſh ceremonies already begun at Holyrood. A Proteſt for the liberties of the Kirk was at once prepared, and ſigned by above fifty of the Clergy. The leaders in the movement were Hewat, Abbot of Croſſraguel; Simſon of Dalkeith, brother of Patrick, miniſter of Stirling, and Calderwood the hiſtorian. For the part they took, the two former were impriſoned, and the latter baniſhed. The King, however, withdrew the Act, not becauſe of the objections made to it, but on the ground

[1] *Orig. Let.*, ii. 497.

that he had power to regulate the external affairs of the Church without it.[1]

On the 10th of July he had a conference at St. Andrews with ſome of the Biſhops and Clergy on the five Articles, when he addreſſed them thus:—

"I mean not to do anything againſt Reaſon; and on the other part, my demands being juſt and religious, you muſt not think that I will be refuſed or reſiſted. It is a power innated, and a ſpecial prerogative which we that are Chriſtian Kings have, to order and diſpoſe of external things in the Policy of the Church, as we by advice of our Biſhops ſhall find moſt fitting; and for your approving or diſapproving, deceive not yourſelves, I will never regard it, unleſs you bring me a reaſon which I cannot anſwer."[2]

The Clergy were greatly perplexed, but they earneſtly beſought the King to call an Aſſembly to ſanction the Articles. To this he agreed, on the aſſurance of Patrick Galloway, which Spottiſwoode declined to give, that the miniſters would conſent to them;[3] and in the beginning of Auguſt he returned to England.

The Aſſembly met at St. Andrews on the 25th of November, when a letter from the King was read, in which he told them to "conform to his deſire, otherwiſe . . . he would uſe his own authority."[4] The Biſhops were anxious to ſatiſfy him, but a great part of the Clergy wiſhed the whole Articles deferred, that they "might have leiſure" to read "the Fathers and Councils" on the ſubject.[5] With great difficulty, they were perſuaded to paſs two Acts with reference to the Communion.

The firſt permitted it to be adminiſtered to the ſick, warning to be given to the miniſter

"At the leaſt twenty hours before, and that there be ſix perſons at leaſt . . . preſent with the ſick perſon to receive; who muſt

[1] Spottiſwoode, *Hiſt.* 533. [2] Spottis. 534.

[3] *Ibid.* 534. Although Galloway anſwered for the miniſters at this time, he wrote to the King on the 5th November of this year, in ſtrong terms againſt ſeveral of the Articles.—*Orig. Let.* ii. 511.

[4] *Book of the Kirk*, part iii. 1140. [5] *Orig. Let.* ii. 520.

alſo provide a convenient place in his houſe, and all things neceſſary for the miniſter's reverent adminiſtration thereof, according to the order preſcribed in the Church."[1]

It appears that after the Reformation the Communion had ſometimes been given privately,[2] and ſome were not unfavourable to it, who objected to ſeveral of the other Articles. The ſecond Act directed the miniſter in all celebrations, to give the elements out of his own hand to each communicant, ſaying with the giving of the Bread—

"Take, eat; this is the body of the Lord Jeſus Chriſt, which was broken for you; do this in remembrance of Him; and that the miniſter exhort them to be thankful. And when he giveth the cup, Drink; this is the blood of Jeſus Chriſt ſhed for you; do this in remembrance of Him, and that the miniſter exhort them to be thankful."[3]

It was alſo ordered that a table ſhould be prepared that the miniſter might give the Communion the "more commodiouſly;" evidently a table of ſuch a ſize that each of the Communicants ſeated around it ſhould be within reach of the miniſter. The King, on hearing the reſult of the Aſſembly, was enraged. On the 6th of December he wrote the Prelates that—

"He had come to that age, that he would not be content to be fed with broth, as one of their coat was wont to ſpeak;" and that, "ſince their Scottiſh Church had ſo far contemned his clemency, they ſhould now find what it was to draw the anger of a King upon them."[4]

He alſo ordered them, on pain of his "higheſt diſpleaſure," to preach on the following Chriſtmas, and he forbade the payment of ſtipend to "any of the rebellious Miniſters, refuſers of the ſaid Articles;" but the execution of this order was ſtayed on Spottiſwoode's interceſſion, "till their behaviour ſhould be tried in the particular Synods."[5] On

[1] *Book of the Kirk*, part iii. 1141.
[2] Lindſay's *True Narrative*, p. 32.
[3] *Book of the Kirk*, part iii. 1141.
[4] *Orig. Let.* ii. 524.
[5] Spot. *Hiſt.* 536.

the 11th of December he wrote again to Spottiſwoode, directing that the two Acts paſſed by the Aſſembly ſhould be ſuppreſſed, as they were "hedged and conceived in ſo ridiculous a manner."

As for the firſt, he could not gueſs what was meant by a convenient room—

"Seeing no room can be ſo convenient for a ſick man (ſworn to die) as his bed;" as for the ſecond, "the miniſter's eaſe and commodious ſitting on his tail had been more looked to, than that kneeling which for reverence he directly required."[1]

1618.] In January of the following year, James iſſued a proclamation, ordering the people to abſtain from work on certain holy days, that

"They might the better attend the holy exerciſes which he, by advice of the Biſhops, would appoint to be kept at thoſe times by the Church."[2]

On the 25th of Auguſt, the celebrated Aſſembly of Perth met in that city. Lord Binning[3] and others were preſent as the King's Commiſſioners, and Spottiſwoode took the chair. Patrick Forbes of Corſe, then Biſhop of Aberdeen, preached from Ezra vii. 23; and Spottiſwoode from 1 Cor. xi. 16. A letter was read from the King, in which he ſaid that he had "once fully reſolved never to have called any more Aſſemblies," but that "he had ſuffered himſelf to be intreated by the Biſhops for a new Convocation." He again referred to the "innate power" which he had from God in Church matters, and declared he would "content himſelf with nothing but with a ſimple and direct acceptation of the Articles in the form by him ſent unto them."[4] The Primate ſaid that it was againſt his will that ever theſe novations were mentioned, but that his Majeſty "would

[1] *Orig. Let.* ii. 525; Spot. 535. [2] *Ibid.* 542.

[3] Thomas Hamilton of Prieſtfield, King's Advocate, was created Lord Binning in 1613; Earl of Melroſe in 1619; and in 1627 he gave up that title, and "changed his ſtyle to Haddington, not chooſing to have his title from a Kirk living."—Scot's *Stag. State*, p. 69.

[4] *Book of the Kirk*, iii. 1145-6.

be more glad of the aſſent of the Aſſembly" to them "than of all the gold of India."[1] This aſſent was at laſt gained, the Archbiſhop "cutting ſhort" the oppoſition, and "ordaining this propoſition only to be voted, Whether the Aſſembly would obey his Majeſty, in admitting the Articles propoſed by his Majeſty, or refuſe them."[2] Calderwood ſays, that the members were told by the royal Commiſſioners and Biſhops at the final ſitting, that "out of the houſe they ſhould not go, till his Majeſty was ſatiſfied of his deſire."[3] Forty-one, or, according to Calderwood, forty-five, miniſters voted negative. The Aſſembly alſo ratified "the Catechiſm allowed at Aberdeen, and printed ſince with privilege,"[4] and it had the Liturgy under conſideration. In the buſineſs of the Privy Conference on Wedneſday the 26th, it is mentioned, that

"The reſt of that afternoon was ſpent in the deviſing of ſome overture for the reſtraining of Simony . . . ; as likewiſe the Commiſſion for the planting of the Church of Edinburgh; and the forming of the Book of Common Prayers; and extracting of the Canons of the Church."[5]

On the 21ſt of October 1618, the Acts of the Perth Aſſembly were ratified by the Privy Council, and among them one

"Giving Commiſſion to certain perſons therein mentioned, to reviſe the labours of thoſe to whom Commiſſion was given in the Aſſembly of Aberdeen for reviſing the Book of Common Prayers, and collecting the Canons of Church diſcipline, and as they find the ſame worthy to be allowed, to take order for approbation and publiſhing thereof."

In the imperfect accounts of this Aſſembly which remain, the names of theſe Commiſſioners are not given.

From this time there was no meeting of the Aſſembly for twenty years, and we have to look to other ſources for information as to the progreſs of the Liturgy. Still the main points of its hiſtory can be traced, and even minor

[1] *Book of the Kirk*, iii. 1147. [2] *Orig. Let.* ii. 576.
[3] *Hiſt.* vii. 321. [4] *Book of the Kirk*, iii. 1167. [5] *Ibid.* 1157.

details conjectured with a high degree of probability.

King James's meaſures in 1617, and the proceedings of the Perth Aſſembly changed the whole aſpect of affairs, and ſplit the Church into hoſtile parties. Many who favoured ſome of the five Articles objected wholly to the way in which they were forced on the Church. To one Article, that of kneeling at the Communion, the ſtrongeſt objection was felt, and the change of poſture had the effect of bringing the laity into action, and of placing a great part of the nation in direct oppoſition to the King. The people had been accuſtomed to kneel at the prayers in the Communion ſervice,[1] but kneeling in the act of receiving they regarded as favouring of idolatry. In addition, there was a general alarm that the King was about to introduce all the ceremonies of the Church of England; and his claim of having a right to govern the Church, now openly avowed, was as openly reſiſted.

This ſtate of feeling neceſſarily affected the movement for the reviſion of the Liturgy. It became characteriſtic of thoſe who were hoſtile to the King's policy to defend the old form as it ſtood; and as the new verſion would have to make proviſion for carrying out the Acts of Perth, its progreſs was no doubt regarded with ſuſpicion by many who had previouſly taken an intereſt in it. The Commiſſion appointed by the Perth Aſſembly to reviſe the labours of the Liturgical Committee, would find that at leaſt two of the number, Hewat and Erſkine, could no longer act upon it, and thus the completion of the work muſt have devolved upon thoſe who were prepared to ſubmit to the royal policy. They made little uſe of the firſt draft, and they ſeem to have purſued their labours without communication with the oppoſite party; Scott of Cupar, as we have ſeen, though at the Aſſemblies of Aberdeen and

[1] Lindſay's *True Narrative of Perth Aſſembly*—"We were accuſtomed and ſtill are to kneel at the thankſgiving," p. 47. See alſo his "Reſolutions for kneeling," pp. 34, 65.

Perth, not being aware of the Liturgy having been "perfected."

It bears internal marks of having been completed ſoon after Perth Aſſembly, and this is confirmed by other evidence.

Charles the Firſt, in his large declaration, ſays that the General Aſſembly held at Aberdeen in 1616

"Authoriſed ſome of the preſent Biſhops, and divers others, to compile and frame a public form of Liturgy or Book of Common Prayer, which ſhould firſt be preſented to our Royal Father, and after his approbation, ſhould be univerſally received throughout the kingdom. This book, in purſuance of that Act of Aſſembly, being by thoſe who were deputed for that purpoſe framed, was, by the Lord Archbiſhop of St. Andrews that now liveth, ſent up to our Royal Father, who not only carefully and punctually peruſed every particular paſſage of it himſelf, but had it alſo conſiderately adviſed with and reviſed by ſome of that kingdom here in England, in whoſe judgment he repoſed ſingular truſt and confidence; and after all his own and their obſervations, additions, expunctions, mutations, accommodations, he ſent it back to thoſe from whom he had received it, to be commended to that whole Church, being a Service Book in ſubſtance, frame, and compoſure, much about one with this very Service Book which we of late (1637) commended to them, and which undoubtedly then had been received in that Church if it had not pleaſed Almighty God that while theſe things were in doing, and before they could receive their much wiſhed and deſired period and conſummation, to the invaluable loſs, as of the whole Church of God, ſo particularly of that Church of Scotland, to tranſlate our bleſſed Father from his temporal kingdoms to that which is eternal." [1]

This ſtatement was drawn up from information given in a paper which ſtill exiſts among the Wodrow MSS., entitled "Inſtructions how the ſervice came to be made, delivered to me by the King." This indorſation is in the handwriting of Dr. Balcanquhal. After mentioning King James's deſire for a Liturgy, it goes on thus—

[1] Pp. 16, 17. The Large Declaration was written by Balcanquhal, Dean of Durham.

"It was enacted that a Book of Common Prayer ſhould be framed; and, by Act of Aſſembly, ſo many were truſted with it to draw it up, of whom I am ſure Mr. Wm. Cowper, B. of Galloway, was one.

"Then a Book of Common Prayer was formed, and delivered to my Lord Archbiſhop of St. Andrews, which, after he had reviſed it, was sent up to King James, who did take the pains to peruſe and conſider it, and gave order to the Dean of Wincheſter to do the like, the ſame was returned to my Lord of St. Andrews, with his Ma: directions what he would have to be changed, omitted, or added, to make it the more perfect.

"Before it could be brought *ad umbilicum*, God called that bleſſed King to glory."[1]

Fuller, the Church hiſtorian [1608-1661], says

"It was committed . . . principally to the Archbiſhop of St. Andrews, and to William Cooper, Biſhop of Galloway, to draw up the order thereof."[2]

In the Life of Spottiſwoode, prefixed to his hiſtory, after a reference to the Act of Aſſembly 1616 for the drawing up of the Liturgy, it is ſaid that

"Some of the moſt learned and grave among the reſt (William Cowper, Biſhop of Galloway, being deſigned the chief), were deputed to that work."

This life was written by Duppa, Biſhop of Wincheſter, a devoted adherent of Charles the Firſt, and tutor to his ſon. He compiled it from materials furniſhed by "a reverend perſon" of the Scottiſh nation,[3] whom Wodrow ſuppoſed to have been either Maxwell or Sydſerf,[4] who took refuge in England in 1638. It has been ſuppoſed that theſe writers miſtook the Biſhop of Galloway for Patrick Galloway, one of the original committee; but they had acceſs to the beſt ſources of information, and the truth of their ſtatement is quite borne out by reſem-

[1] Wod. MSS., fol. vol. lxvi., No. 36. The paper is printed in the Appendix to Baillie's *Letters*, vol. i. p. 443.

[2] Vol. iii. 396. Ed. 1840. [3] Pub. pref. Spot. *Hiſt.*

[4] *Life of Spottiſwoode*, Gor. Scot., vol. iv. 590.

blances between the new material in the Liturgy and Cowper's acknowledged works.[1]

Though not one of the original committee, he was no doubt on the Commiſſion appointed by the Aſſembly of 1618 to "reviſe their labours," and both from his own qualifications for the work, and from ſome of the others declining to act after the adoption of the Five Articles, the completion of it ſeems to have devolved mainly upon him. Cowper died on the 15th of February 1619, and there was a meeting of biſhops and clergy at his houſe on ſome affairs of the Church ſhortly before.[2] In all likelihood the draft was completed about that time. There is a ſlight confirmation of this in a circumſtance that occurred on the 13th April of that year. Hog, miniſter at Dyſart, having been ſummoned before the High Commiſſion for refuſing to keep the Perth Articles, and for praying againſt biſhops, ſaid that his prayer was in conformity with Knox's Liturgy. Spottiſwoode replied

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[1] William Cooper, Coupar, or Cowper, was born in Edinburgh 1565, and after ſpending ſome time in England, became miniſter at Bothkennar in 1587. He was tranſlated to Perth in 1595. He ſigned the proteſtation againſt Epiſcopacy in 1606, and preached againſt it before Parliament. After taking a very leading part on that ſide, he "got more light," and became Biſhop of Galloway in 1612. This expoſed him to much cenſure, which he felt deeply, and which is ſaid to have haſtened his end. Beltrees' poem beginning "Ane Tailzeour ance ane Cooper did beget," and ending "He was ane Tailzeour's ſon, and changed his coat," was by no means ſo bitter as the effuſions of ſome of his old clerical friends. It was a time when ſuch changes were very common. He was a man of devoted piety, and was moſt laborious in the work of the miniſtry. He was a moſt excellent and popular preacher, and as a theologian and devotional writer he held the foremoſt place. His ſtyle ſurpaſſed that of his contemporaries, and his publiſhed works are among the moſt valuable of that period. He has been juſtly spoken of as the Leighton of his time.

[2] *Life*, prefixed to Works, p. 7.

"That in a ſhort time that Book of Diſcipline would be diſcharged, and miniſters tied to ſet forms." [1]

There is, however, clearer evidence on this point. Spottiſwoode went up to Court after the spring Synods of this year, and remained there for part of the ſummer. While he was in London, a licenſe, dated June 30th, 1619, was granted by the King to Gilbert Dick, a bookſeller in Edinburgh, to print the new prayer book for the ſpace of nineteen years.[2] On the 10th of February 1618, Dick had received the royal licenſe to print the two catechiſms allowed by the Aberdeen Aſſembly, they having been by that time "formed and ſet down conform to the ſaid Act."[3] And now his licenſe was extended, and he received ſole authority to print "as well the ſaid Book of Common Prayers as the two foreſaid Catechiſms." The reviſed Liturgy was undoubtedly meant, as the licenſe begins by quoting the Act of the Aberdeen Aſſembly "That a Book of Common Prayer . . . ſhould be formed and put in order by certain Commiſſioners appointed for that effect." We infer, therefore, that the draft of the Liturgy was completed early in 1619 (the new catechiſm for examination before the communion being incorporated with it); that Spottiſwoode carried it with him to London for final reviſion; and that in June it was expected that it would ſoon be ready for printing.[4]

The reviſion of the Liturgy in England by the King and the Scotſmen[5] at his Court may not have been finiſhed

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[1] Cal. vii. 369. [2] Reg. Sec. Sig. lxxxvii. 1617-19. fol. 227.

[3] Reg. Sec. Sig. lxxxvii. 1617-19. fol. 67. Both licenſes are printed in full in Lee's *Mem.* for Bib. Soc. App. 31-35.

[4] The preparation at this time of "A Form and Manner of ordaining Miniſters, and conſecrating of Archbiſhops and Biſhops, uſed in the Church of Scotland," ſhows that the complete Liturgical equipment of the Church was then deſigned. For theſe forms, which were printed by authority in 1620, ſee *Miſcel. Wod. Soc.* i. 597-615.

[5] Collier ſays it was "reviewed by ſome Scotch biſhops" at the

during Spottiſwoode's viſit to London, and ſome time may have elapſed before it was returned to him as finally approved by the King.

The excited ſtate of Scotland, however, was the chief reaſon for the delay in printing the Liturgy and ordering its uſe in public worſhip, and a further obſtacle was about to be interpoſed.

1621.] As the Articles of Perth were diſregarded by many on the ground that they had not received legal ſanction, James reſolved to have them ratified at the meeting of Parliament which was to be held in July 1621. This was no eaſy matter, as many were prepared to vote againſt it. To carry the point, the Marquis of Hamilton, who was Royal Commiſſioner, declared to the aſſembled Eſtates, that "he would engage his honour, faith, and credit, upon that princely word which his Majeſty paſſed him, that if they would receive theſe five articles at that time, his Highneſs would never burden them with any more ceremonies during his lifetime."[1] Spottiſwoode ſays he aſſured them that "his Majeſty ſhould not in his day preſs any more change or alteration in matters of that kind without their own conſents."[2] This qualification, however, is not mentioned by Melroſe, who wrote to the King on the 26th of July as follows:—

"The Commiſſioner roughly inveighed againſt thoſe who treaſonably ſlandered your Majeſty with intention to introduce all Engliſh ceremonies . . . aſſuring them, that if they would obey and confirm the Acts already made, your Majeſty would never intend any future alteration."[3]

The ratification was accordingly carried, there being 78 votes for, and 51 againſt it.

The troubled ſtate of the Church, and this promiſe given in the King's name, put a ſtop to the introduction of the

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Court, but Dean Young of Winchester is mentioned above as the reviſer, and with more probability.

[1] Cal. vii. 496. [2] *Hiſt.* 542.

[3] Dalrymple's *Mem. and Let. in the reign of James*, p. 126-7.

Liturgy. Years afterwards the older Biſhops informed King Charles that

"The preſenting thereof (the Liturgy) was deferred, in regard the Articles of Perth then introduced proved ſo unwelcome to the people, that they thought it not fit nor ſafe at that time to venture upon any further innovations." [1]

King Charles and Lord Clarendon ſtate that James retained his purpoſe of introducing it, and that this deſign was ſtopped only by his death.[2] The promiſe of 1621 might have been explained as not applying to the Liturgy, ſeeing its preparation had been ſanctioned by previous Aſſemblies; at the ſame time James knew that it was regarded as a pledge againſt any further change in his lifetime, and there is evidence that he was reſtrained by it. Biſhop Hacket, in his *Life of Archbiſhop Williams*, relates that when Williams asked James to give Laud[3] the See of St. David's, his Majeſty ſaid

"I keep Laud back . . . becauſe I find he hath a reſtleſs ſpirit. . . . When three years ſince I had obtained of the Aſſembly of Perth to conſent to five articles of order and decency, in correſpondence with this Church of England, I gave them promiſe . . .

[1] Guthry, *Mem.* p. 16.

[2] King's Declaration, *ut ſupra;* also Preface to the Prayer Book of 1637. Clarendon ſays that James "exceedingly deſired to introduce the Engliſh Liturgy, and that there had never been any thought in the time of King James . . . but of the Engliſh Liturgy."—*Hiſt.* pp. 63, 66. This ſhows that he was imperfectly acquainted with the ſubject; ſtill James's wiſh for the Engliſh Liturgy may have made him lukewarm as to the Scottiſh draft.

[3] Laud was born in 1573. He accompanied James in his viſit to Scotland in 1617, and from that time took a keen intereſt in its church affairs. In 1621 he was made Biſhop of St. David's. Charles promoted him to the See of Bath and Wells, and in 1628 to that of London. He accompanied Charles to Scotland in 1633, and was made Archbiſhop of Canterbury in that year. In 1641 he was thrown into the Tower, where he remained a prisoner. In January 1645 ſentence was paſſed againſt him, and he was beheaded on Tower Hill.

that I would try their obedience no farther anent eccleſiaſtic affairs. . . . Yet this man hath preſſed me to invite them to a nearer conjunction with the Liturgy and Canons of this nation; but I ſent him back again with the frivolous draught he had drawn. . . . For all this he feared not mine anger, but aſſaulted me again with another ill-fangled platform to make that ſtubborn Kirk ſtoop more to the Engliſh pattern. But I durſt not play faſt and looſe with my word. He knows not the ſtomach of that people; but I ken the ſtory of my grandmother, the Queen regent, that after ſhe was inveigled to break her promiſe made to ſome mutineers at a Perth meeting, ſhe never ſaw good day, but from thence, being much beloved before, was deſpiſed of all the people."[1]

This language could not have been uſed by the King at the time alleged, for Laud was preſented to the ſee of St. David's on the 29th of June 1621; and no promiſe had been given by James, till that made by Hamilton in his name at the meeting of the Scottiſh Eſtates in the end of July thereafter. But probably Williams heard the ſubſtance of it from the King at a later period.

The King's death took place on the 27th of March 1625, in the fifty-ninth year of his age. This event put a ſtop for the time to eccleſiaſtical innovation; the MS. of the Liturgy, which had been returned to Spottiſwoode, remained in his hands, but no public notice of it was taken for above eight years, and it ſeems to have been almoſt forgotten by ſome of its early promoters.

King Charles, for the firſt four years of his reign, was too much embarraſſed with foreign affairs to interfere much with the Church of Scotland.

1626.] In ſome reſpects he was more tolerant than his father. He permitted the clergy who had been ordained before 1618 to adhere to their old uſages without practiſing Perth Articles. During theſe few years the two parties in the Church lived in comparative peace, and were gradually approaching each other; but a worſe ſtorm than ever was about to break.

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[1] Hacket's *Memorial of Archbiſhop Williams*, p. 64.

1628.] In 1628, Laud, having been made Biſhop of London, became Charles's chief counſellor, and took the guidance of the eccleſiaſtical affairs of the Empire very much into his own hands.

1629.] In 1629, Charles revived the ſubject of the Liturgy.

"He reminded the Scotch Biſhops of their duty, and ordered them to ſolicit the affair with the utmoſt application."[1]

His own account given in the declaration is as follows:—

"We, by the grace of God, ſucceeding to our royal father . . . reſolved . . . to purſue that his pious and princely deſign for ſettling a public Liturgy in that our Kingdom of Scotland, it having been ſo happily achieved, facilitated, and almoſt perfected by him. To which purpoſe we cauſed the ſame Service Book tranſmitted by him to that Church to be remitted and ſent back to us, that, after our peruſal, and alterations if any ſhould be found, either neceſſary or convenient, it might likewiſe receive our royal authority and approbation: We having received that Book, and after many ſerious conſultations had with divers of our Biſhops and clergy of that Kingdom, then here preſent with us, and after our advices by our letters and inſtructions to the reſt at home, and after many humble advertiſements and remonſtrances made from them to us of the reaſons of ſome alterations, which they did conceive would remove diverſe difficulties, which otherwiſe they feared this Book would encounter with; we were contented that this Service Book ſhould come out as now it is printed, being fully liked by them, and ſigned with their hands, and peruſed, approved, and publiſhed by our royal command and authority."[2]

In the paper of inſtructions from which Balcanquhal compiled this narrative it is ſaid—

"King Charles, ſhortly after his entry to the reign, heir not only to his father's crown but piety, urged the ſame with a moſt pious care and fatherly affection. This very book, *in ſtatu quo* King James left it, was ſent to His Ma:, and preſented to His Ma: by myſelf (whether the ſame was done by the Biſhop of Roſs then, now Archbiſhop of Glaſgow, I dare not confidently

[1] Collier, ii. 60.

[2] *Declaration*, pp. 17, 18.

aver, but I think he it was). His Majeſty took great care of it, gave his royal judgment, and I returned home, and ſignified his Majeſty pleaſure to my Lord St. Andrews, and he to ſuch of the clergy as he thought fit.

"There was during this time much pains taken by his Ma: here and my L. St. Andrews, and ſome others there, to have it ſo framed as we needed not to be aſhamed of it when it ſhould be ſeen to the Chriſtian world, [and] with that prudent moderation that it might be done in that [way] which might occaſion the leaſt offence to weak ones there.

"In God's mercy . . . that it was framed ſo as the . . . it, and put their hands to it which I ſhew to his Ma; and thereafter His Ma. gave his royal approbation, writ to the council for authoriſing of it, and to the B B. to be careful, in all prudent and convenient ſpeed, to put it in practice, and that it ſhould go to preſs, that this might be the ſooner and better done.

"To facilitate the receiving of the Book of Common Prayer, a care was had besides to make it as perfect as could be, ſo likewiſe that howſoever it ſhould come as near to this of England as could be, yet that it ſhould be in ſomething different, that our Church and Kingdom might not grumble as though we were a Church dependent from or ſubordinate to them.

"His Ma: prudent piety was ſuch, that, tenderly caring for the peace of this Church, ſome things were kept in our Liturgy, which as yet our Church could not be urged with, and ſome things which the weakneſs of the greater part would except againſt; that the turbulent here might get no advantage by our Book to diſquiet the Church; and that ours might the more [ſmoothly] be received, his Ma: in a gracious moderat . . . ned under his hand, diſpenſed with the B B. not . . . upon any but ſuch as were willing . . . their flocks to do it.

"And yet [his Majeſty's] care and prudence was more, that when all was concluded, and the book ready for the preſs, to prepare men the better to receive it, he gave order to all Archbiſhops and B B., till our own ſhould be printed and fully authoriſed, to cauſe read the Engliſh Service Book in their Cathedrals, to uſe it morning and evening in their own houſes and colleges, as it had been uſed in his Ma: Chapel Royal in the year of God 1617. The B B. upon a remonſtrance made to his Ma: that ſeeing their own was ſhortly to come forth deſired that all ſhould be continued

till their own were printed and fully authoriſed; to which his Ma: graciouſly accorded."

This paper, which we print in full, ſo far as it bears on the compilation of the Liturgy, appears to have been written for the information of Balcanquhal by Maxwell, who took refuge in England after the outbreak of 1637.[1]

Laud, in his *Hiſtory of his Troubles and Trial*, gives ſome further information on the ſubject.

"Dr. John Maxwell,"[2] he ſays, "the late Biſhop of Roſs, came to me from his Majeſty. . . It was in the year 1629, in Auguſt or September. . . The cauſe of his coming was to ſpeak with me about a Liturgy for Scotland. At his coming I was ſo extream ill that I ſaw him not . . . After this, when I was able to ſit up, he came to me again, and told me that it was his Majeſty's pleaſure, that I ſhould receive inſtructions from ſome Biſhops of Scotland concerning a Liturgy for that Church; and that he was employed from my Lord the Archbiſhop of St. Andrews, and other prelates there, about it. I told him I was clear of opinion, that if his Majeſty would have a Liturgy ſettled there, it were beſt to take the Engliſh Liturgy without any variation, that ſo the ſame Service Book might be eſtabliſhed in all his Majeſty's dominions. Which I did then, and do ſtill think would have been a great happineſs to this ſtate, and a great honour and ſafety to religion. To this he replied, that he was of a contrary opinion, and that not he only, but the Biſhops of that Kingdom thought their countrymen would be much better ſatiſfied if a Liturgy were framed by their own clergy, than to have the Engliſh Liturgy put upon them; yet he added, that it might be according to the form of our Engliſh Service Book. I anſwered to this, that if this were

[1] The editor of Baillie's Letters, who attributed it to the Earl of Stirling, is now ſatiſfied that he could not have been the writer, and ſailing him, the perſonal references all point to Maxwell.

[2] Maxwell, ſon of Maxwell of Cavons in Nithſdale, was tranſlated from Mortlach to Edinburgh in 1622: about 1628 he became the chief Scottiſh manager of Scottiſh Eccleſiaſtical affairs at Court; and in 1633 he was made Biſhop of Roſs. Guthry ſays he was a man of great parts, but of unbounded ambition.—*Mem.* p. 14. Burnet ſays, "he was the unhappy inſtrument of that which brought all the troubles on Scotland."

the reſolution of my brethren the Biſhops of Scotland, I would not entertain ſo much as thoughts about it, till I might, by God's bleſſing have health and opportunity to wait upon his Majeſty, and receive his further directions from himſelf.

"When I was able to go abroad, I came to his Majeſty and repreſented all that had paſſed. His Majeſty avowed the ſending of Dr. Maxwell to me, and the meſſage ſent by him. But then he inclined to my opinion, to have the Engliſh ſervice without any alteration to be eſtabliſhed there. And in this condition I held that buſineſs for two or three years at leaſt."[1]

While Charles, whoſe declaration, as has been ſaid, "is throughout virtually a pleading of counſel,"[2] repreſents that the Scots, afraid of difficulties that the original draft would meet with, got it changed into the form printed in 1637, Laud here ignores the draft, though he was well acquainted with it. But, putting the different accounts together, it is apparent that two copies of the MS. as finiſhed in James's time were taken up to London about 1629, one of them by Maxwell on this viſit to the Court. This is confirmed by the prayer for the Royal Family in that now edited, which, in the recopying of the Liturgy for tranſmiſſion ſouth, had evidently been changed to ſuit the time. Charles's name is given inſtead of his father's, and there is a petition for the Queen, that God would "make her a happy mother of ſucceſſful children." Charles's eldeſt ſon was born May 29th, 1630, ſo that this petition was drawn up before that date. He had been married in 1625, but as all the evidence goes to ſhow that he only revived the queſtion of the Liturgy in 1629, the prayer was no doubt amended ſhortly before Maxwell went to London.

Maxwell probably preſented the draft as embodying ſubſtantially the views of the Scottiſh Church; and it is evident that Laud had the chief hand in diſſuading the King from accepting it. It was altogether too bare to

[1] Pp. 168-9, and iii. 427, Ang. Cat. Lib. ed.

[2] Burton's *Hiſt. of Scotland*, vi. 417.

ſuit his views, and he recommended inſtead the Engliſh Liturgy without any change. The King acquieſced, and Laud, according to his own account, held "that buſineſs" in this condition for ſome years, *i.e.* till the King's viſit to Scotland in 1633. Heylin, who gives the ſame account of Maxwell's proceedings in London in 1629, ſays, "On theſe terms it ſtood till this preſent year (1633), Laud ſtanding hard for admitting the Engliſh Liturgy without alteration."[1] Maxwell returned to Scotland in November 1629, and "it was conſtantly reported" that "he brought down with him a letter from his Majeſty" to the Primate,

"To aſſemble ſuch of the miniſtry as he pleaſed, at leaſt the moderators of the Preſbyteries at Edinburgh, July 27th, and to intimate that it was his Majeſty's pleaſure that the whole of the order of the Engliſh Kirk ſhould be received here."[2]

No doubt he at leaſt brought the intelligence that the draft of King James's time was not favourably received, and that the King, adviſed by Laud, wiſhed the adoption of the Engliſh Liturgy. There is a letter bearing upon theſe rumours, of date January 28th, 1630, written by Struthers[3]

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[1] *Life of Laud*, 236-7.

[2] *Hiſtorical Collections* from 1589 to 1641. See Wod. *Life of Spottiſwoode*, Gordon's *Scotichronicon*, iii. p. 503. Wodrow ſometimes refers to this MS. as the Edinburgh Collections, the ſuppoſition being that it was written by a "nonconform burgeſs" there.

[3] *Mr. William Struthers* was tranſlated from Glaſgow to Edinburgh in 1614, and was made the firſt Dean of that dioceſe in 1633, ſhortly before his death. He was brother-in-law of David Dickſon of Irvine. Principal Baillie mentions him and Mr. Cameron as "his very ſingular friends and excellent divines as our nation has bred," and Struthers left part of his library to Baillie. He was one of the moſt eloquent preachers of the time, and publiſhed ſeveral treatiſes and ſermons. Calderwood ſays he was once ſo oppoſed to biſhops that he could ſcarcely explain a chapter at meals without attacking them, that he threatened to flog his pupil, the Earl of Wigton, for calling one of them my lord, and that he ſwooned at the ſight of the Biſhop of Glaſgow,

to the King's ſecretary,[1] in which he remonſtrates againſt any further innovations. He ſays there

"Are surmiſes of further novations, of organs, liturgies, and such like;" that James had "made the Marquis of Hamilton promiſe in his Majeſty's name to all the eſtates of this land, ſolemnly, in face of Parliament, that the Church ſhould not be urged with any more novations;" that "the motion that is ſaid to be made to his Majeſty of theſe novations is made by and beſide the knowledge and conſcience of the Kirk of this land, who are highly diſpleaſed with that motion, and more, becauſe it is alleged to have been in their name, who know nothing thereof but by report."[2]

In this he may allude to the propoſal to bring in the Engliſh Liturgy under cover of the Act of Aſſembly 1616. Struthers had been preſent at that Aſſembly, and had greatly applauded its proceedings, yet in 1617 he preached violently againſt the ceremonies of the Church of England. He was quite likely to have written in this ſtrain, upon hearing that it was propoſed to ſet aſide the Scottiſh draft, and to introduce inſtead the whole Engliſh ſervice. The letter,

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and required a little whiſky to bring him to his ſenſes.—*Hiſt.* vii. 347. He continued to be ſtrongly oppoſed to the Engliſh Liturgy, though ſubmitting to the innovations already introduced.

[1] Sir William Alexander, afterwards Earl of Stirling, the poet, ſtateſman, and owner of Nova Scotia, of which he received a grant from the King in 1621. He is ſuppoſed to have been the principal author of the verſion of the Pſalms which was publiſhed as the tranſlation of King James, though the letters written by Alexander from King Charles to Spottiſwoode, urging the adoption of the new verſion out of regard to the memory of his father, lead one to think that James had more to do with it than is commonly ſuppoſed. Theſe Pſalms were firſt printed ſeparately, and afterwards with the Liturgy of 1637. There are three volumes of Sir W. Alexander's letters, as Secretary of State, in MS., in the Regiſter Houſe and Signet Library, Edinburgh. It is to be hoped that the propoſal to print them will be carried out. They contain valuable information, which has not yet been made much use of.

[2] Balfour, *Annals*, ii. 181; also Stev. *Hiſt.*, p. 118.

however, ſhows that he had underſtood the promiſe of Hamilton to have put a ſtop to any liturgical change, and that he was now oppoſed even to the reviſion of Knox, as likely to produce freſh troubles, though he highly approved of it in James's reign. Repreſenting as he did the views of many conformiſts, his letter may have had ſome influence with the King.

1633.] In 1633, Charles came to Edinburgh to be crowned; alſo, Clarendon ſays, to finiſh the important buſineſs of the Liturgy, for which end he was accompanied by Laud. The coronation took place on the 18th of June, Archbiſhop Spottiſwoode officiating, and Parliament met on the following day. It was propoſed to confirm all previous Acts reſpecting religion, and alſo to continue to the Sovereign the power of regulating the apparel of churchmen, which had been conferred upon King James. This laſt propoſal met with much oppoſition, as it was feared that the King would introduce ſacerdotal veſtments. It was held to be carried by a majority, though this was queſtioned at the time, and remains doubtful.[1] Some of the clergy wiſhed that "all ratification of former Acts of Parliament ſhould be ſuſpended," till there ſhould be a meeting of Aſſembly "to compoſe the controverſies of the Kirk," and pointed out the danger of innovations being brought in under colour of the Acts of Aberdeen Aſſembly 1616.[2]

[1] In accordance with this Act, Charles, in October 1633, wrote Ballantine, Biſhop of Dunblane, and Dean of the Chapel Royal, to preach "in his whites," and alſo that copes ſhould be uſed at the Lord's Supper in the ſaid chapel. A warrant was alſo ſent down directing the biſhops to wear always "a rochet and ſleeves" in church, and at meetings of the Privy Council and Seſſion. They were alſo to have "a chymer, that is a ſatin or taffeta gown without lining or ſleeves, to be worn over their whites at the time of their conſecration." The inferior clergy were directed to preach in black gowns, but to wear ſurplices when reading the prayers, adminiſtering the ſacraments, and burying the dead. See King's letters of October 6th and 18th, in Earl of Stirling's MSS.; Steven ſon's *Hiſt.* 144; Acts of Parl., v. 21.

[2] *Apologet. Nar.*, 336.

During this viſit, Laud, in conference with ſome of the biſhops and others of the clergy, brought forward the ſubject of the Liturgy. The older biſhops, according to Guthrie,[1] explained how the introduction of it had been ſtopped in James's time, and ſaid that

"They were not yet without ſome fear, that if it ſhould be gone about, the conſequence thereof might be very ſad; but Biſhop Maxwell, and with him Mr. Thomas Sydſerf[2] (who was then but a candidate), and Mr. Mitchell,[3] and others, preſſed hard that it might, aſſuring that there was no kind of danger in it; whereupon Biſhop Laud (who ſpake as he would have it) moving the King to declare it to be his will that there ſhould be a Liturgy in this Church, his Majeſty commanded the biſhops to go about the forming of it."

Crawford,[4] referring to a MS. ſupplement of Spottiſwoode's hiſtory, mentions the names of Dr. Lindſay and Dr. Wedderburn, as alſo among thoſe who preſſed for a

[1] *Memairs*, p. 16.

[2] One of the miniſters of Edinburgh from 1611. In 1617 he ſigned the proteſtation for the liberties of the Kirk. He was made Dean of Edinburgh, January 1634, Biſhop of Brechin, July 1635, and in the ſame year was tranſlated to the See of Galloway. After the Reſtoration he was made Biſhop of Orkney.

[3] Mitchell was one of the miniſters of Edinburgh, and after the Reſtoration Biſhop of Aberdeen. In 1620, when miniſter of Garvoch, he was threatened with ſummary deprivation for reſiſtance to the Articles of Perth [Rec. Dio. Syn. St. And.], and ſo late as 1629 he refuſed to kneel at the Lord's Supper [Stev. *Hiſt.* p. 115], but his views changed, and he was depoſed by the Glaſgow Aſſembly, 1638, for Arminianiſm and Popery. Row ſays, "Maxwell, Sydſerf, and Mitchell, were never heard to utter any unſound heterodox doctrine . . . till (Biſhop) Forbes came to Edinburgh."—*Hiſt.* 372.

[4] *Lives of Chancellors*, etc., p. 175. Wedderburn appears, however, to have been at this time ſtill in England. The MS. ſupplement of Spottiſwoode's Hiſtory, from which Crawford largely quotes, could not be traced by Wodrow, and nothing is now known of it ſo far as we can learn.

Liturgy. It is evident that the older biſhops were oppoſed at this time to any change upon Knox's book. The excited ſtate of the country, the general policy of Laud, and probably the diſſavour with which he received their draft ſent up in 1629, cauſed them to take up this poſition. Overruled in this, from the younger men ſupporting the views of Laud and the King, their next ſtep was to oppoſe with the utmoſt earneſtneſs the adoption of the Engliſh Prayer Book. If there was to be a new Liturgy, they held that it ſhould be a Scottiſh one, ſuch as had been contemplated in the previous reign. Clarendon ſays they objected to the Engliſh Liturgy on two grounds. Firſt, there were defects in it which they wiſhed remedied, ſuch as the uſe of the old tranſlation of the Bible, and the reading of leſſons from the Apocrypha. The ſecond reaſon was founded on the jealouſy which had been long felt in Scotland, leſt

"They ſhould by degrees be reduced to be but as a province of England, and ſubject to their laws and government, which they would never ſubmit to; nor would any man of honour, who loved the King beſt and reſpected England moſt, ever conſent to bring that diſhonour upon his country."

In conſequence of this, they ſaid the Liturgy of the Church of England would be deteſted, while one with ſome deſirable alterations would be accepted. This was "paſſionately and vehemently urged by the biſhops," and it had an effect upon the King, who up till this time had ſupported Laud's views of introducing the Engliſh Liturgy without any change. It is usually ſuppoſed that during this viſit it was finally reſolved that a new Liturgy, with ſome few variations from the Engliſh, ſhould be drafted in Scotland, and tranſmitted to the King for his approval, and that of ſome of the Engliſh biſhops.

Laud, however, refers to the final deciſion as having been arrived at by the King after his return from Scotland:—

"At his Majeſty's retuſn in the ſame year I was, by his ſpecial grace and favour, made Archbiſhop of Canterbury 19th September.

"The debate about the Scottiſh Liturgy was purſued afreſh, and at laſt it was reſolved by the King, that ſome Scottiſh Biſhops ſhould draw up a Liturgy as near that of England as might be."[1]

He alſo ſays—

"I wrote to the late Reverend Archbiſhop of St. Andrews, Sept. 30th, 1633, concerning the Liturgy, that whether that of England or another was reſolved on, yet they ſhould proceed circumſpectly, becauſe his Majeſty had no intendment to do anything but that which was according to honor and juſtice."[2]

In October of this year the King ſent down orders with regard to the Univerſity of St. Andrews, in which he enjoined that "the ſervice there read ſhall be the Engliſh Liturgy unto ſuch time as another be made and publiſhed by authority in that Church."[3] At the ſame time, in his inſtructions regarding the Chapel Royal, he directed the Engliſh Service to be read "till ſome courſe be taken for making one that may fit the cuſtom and conſtitution of that Church."

In a letter to the Archbiſhops and Biſhops, of the ſame date as other letters on Scottiſh Eccleſiaſtical affairs, October 1633, after urging them to go before their people "in the way of prayer," he ſays—

"Our expreſs will and pleaſure, therefore, is that every of you, the Archbiſhops and Biſhops, carry yourſelves with the gravity and devotion that beſeems your place and calling, and particularly that you have in your ſeveral dwelling-houſes prayers twice every day for your families, and be preſent yourſelves . . . and we think it very requiſite until ſuch time as you will conſider of and agree upon a fit and full Liturgy, and form of Divine Service for that Church, that every one of you reſpectively do uſe in your ſeveral oratories the Liturgy of the Church of England, by uſe of which as you ſhall perform due ſervice to God, ſo ſhall you alſo come to be better acquainted with the forms of that Church, which will in due time produce good effects for our ſervice in both Kingdoms."[4]

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[1] *Troubles and Tryal*, p. 75. [2] *Ibid.* p. 169.
[3] Earl of Stirling's Letters, MSS., Signet Library, pp. 836-8.
[4] *Ibid.* pp. 836-8.

The facts seem to be that at this time the King wished the Scottish Church either to accept the English Liturgy or draw up a Service of its own, while Laud was still doing what he could to carry the English form, and the Scottish Bishops were putting the matter off and trying to gain time.

1634.] It was on the 13th May of the following year that the King finally gave orders to the Scottish Bishops to decide as to the form of the Liturgy, and proceed with it, as appears from the following letter addressed to the whole Bishops by him :—

"Right Reverend—We, tendering the good and peace of that Church by having good and decent order and discipline observed therein, whereby religion and God's worship may increase, and considering that there is nothing more defective in that Church than the want of a Book of Common Prayer, and uniform service to be kept in all the Churches thereof, and the want of Canons for the uniformity of the same: We are hereby pleased to authorise you as the representative body of that Church, and do hereby will and require you, to condescend upon a form of Church Service to be used therein, and to set down Canons for the uniformity of the discipline thereof, to be kept as well in the Colleges, Universities, and their own private families, as in the whole Churches throughout that Kingdom, wherein expecting your great care and diligence as you will tender the good of that Church and our service.[1]

Greenwich, 13th May 1634.

In a MS. of that period, which gives "an account of papers intercepted betwixt Archbishop Laud and the Scotch Bishops," reference is made to one "entitled Memoirs for my Lord B. of Ross, of matters to be proponed to his Majesty and my Lord Cant. his G." This is said to be

"All written and subscribed by the Archbishop of St. Andrews, Aug. 8, 1634; of the same date, and subjoined with the first draft of the Book of Canons sent up to be corrected. . . In the

[1] Earl of Stirling's MSS., p. 1005.

firſt direction they give an account anent the Liturgy, the Canons, and the Pſalms."[1]

It thus appears that, in reply to the King's order, Maxwell was ſent up to Court in Auguſt, that he carried with him the firſt draft of the Canons, the preparation of which had been begun in James's reign, and that he was authoriſed to give explanations as to the Liturgy.

The King was ſatisfied with what had been done, as he wrote to Spottiſwoode ſoon after as follows—

"Right Reverend—We are well pleaſed, and count it acceptable ſervice that you are ſo careful, according to our command, to have a Book of Common Prayer and a Book of Canons eſtabliſhed in the Church of that our native Kingdom. . . As we give you hearty thanks for this care, ſo we are hereby pleaſed to encourage you to the continuance and perfecting of both. And for the Book of Common Prayer, it is our expreſs will and pleaſure that you cauſe frame it with all convenient diligence, and that as near as can be to this of England, and till you have framed your own, that as before we commanded, you do twice a-day ſervice in your own private family according to this of England; and that you cauſe the ſame to be done in your Cathedral Churches on all holydays and in all public Aſſemblies; and that in our name you command all our Biſhops and Colleges within your Province to do the ſame, and if they diſobey that you certify us, as you will be anſwerable for the ſame; in all which we expect your loyal obedience for advancement of God's glory, the good of our ſervice and honour of that Church, as you may be confident of our princely care to advance all your pious and good deſigns.[2]

Hampton Court, Oct. 20th, 1634."

Maxwell, on his return to Scotland about this time, carried back with him the draft of the Book of Canons

[1] Baillie's *Let.* vol. i. p. 429, app. The MS. is in the poſſeſſion of the editor, Dr. Laing.

[2] Earl of Stirling's MSS. p. 1056. This letter is followed by another of the ſame date, and in nearly the ſame words, though rather ſharper, to the Archbiſhop of Glaſgow. The order to have family worſhip, etc., according to the Engliſh Prayer Book, was remonſtrated againſt by the Scottiſh Biſhops, and was not preſſed.

with important alterations, made by Laud and Juxon,[1] Biſhop of London, who had this warrant from the King to make what changes they thought proper :—

"Canterbury. I would have you and the Biſhop of London peruſe the Canons which are ſent from the Biſhops of Scotland, and to your beſt ſkill ſee that they be well fitted for Church government, and as near as conveniently may be to the Canons of the Church of England. And to that end you, or either of you, may alter what you ſhall find fitting; and this ſhall be your warrant."[2]

Laud ſtates that the draft was "not ſent," but "brought" and "delivered" to him by the Biſhop of Roſs, that it was "written on one side only," that it was corrected and added to by him and the Biſhop of London, and "delivered . . . back" to the Biſhop who brought it, for ſubmiſſion to the Church of Scotland.[3]

In a warrant from the King to Laud, which will be given under the year 1636, reference is made to a Prayer Book for Scotland, "ſigned by him at Hampton Court, Septr. 28, 1634." If this date be correct, it ſeems that, beſides the inſtructions given in the letter, that the new Prayer Book was to be "as near as can be to that of England," the changes that the King approved were at this time written into an Engliſh Prayer Book as a guide or rule to the Scottiſh Biſhops. This is the only reference we know

[1] Juxon was made Biſhop of London in 1633 on Laud's advancement to the See of Canterbury, and was made Lord Treaſurer in March 1635. He owed his promotion to Laud, who was much attached to him. Of a mild diſpoſition and moderate in his opinions, he was a general favourite. He was with Charles the Firſt during his trial, and attended him on the ſcaffold. During the Commonwealth, he lived on his own eſtate, and was, it is ſaid, a great hunter, keeping the beſt pack of hounds in England. At the Reſtoration he was made Archbiſhop of Canterbury.

[2] Prynne's *Hid. Works of Darkneſs*, p. 152. The warrant has no date.

[3] *Hiſtory of Troubles and Tryal*, 98; and vol. iii. p. 318, Ang. Cat. Lib.

to this book, and we muſt therefore ſpeak of it with ſome uncertainty.

1635.] Early in the following year a new copy of the Canons was written out by Spottiſwoode, in accordance with the alterations made in London,[1] and a draft of the Liturgy was prepared. Theſe were approved at a meeting of ſome Biſhops which was held in the beginning of April, and Maxwell was ſent up to Court with them, and the following letter to Laud:—

"May it pleaſe your Grace—We have put our brother the Biſhop of Roſs to the pains of a wet [new] journey, for aiding the Liturgy and Canons of the Church, and as we have found your Grace's favour, both to our Church in general, and ourſelves in diverſe particulars, for which we are your Grace's debtors, ſo we are to entreat the continuance thereof in this and our common affairs. We all wiſh a full conformity in the Churches, but your Grace knoweth that this muſt be the work of time. We have made, bleſſed be God, a further progreſs, than all have here expected in many years, by his Majeſty's favour, and your Grace's help; and hope ſtill to go farther, if it ſhall pleaſe God to continue your Grace in health and life, for which we pray continually. And ſo, remitting all things to our Brother's relation, we take our leave.

Your Grace's affectionate brothers and ſervants,

ST. ANDREWS. GLASGOW. JO. B. of Moray.
AD. B. of Dunblane. THO. BRECHIN.[2]

April 2, 1635.

In the "papers intercepted betwixt Archbiſhop Laud and the Scotch Biſhops," there was one

"Entitled Memoirs for my Lord B. R., all written and ſubſcribed by the B. of St. Andrews' hand, but without a date, which begins thus—'My Lord Canterbury deſired to be informed,' and then goes on. . . In the 2 (article he ſhows) anent the Liturgy, that

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[1] *Troubles and Tryal*, iii. 320.—Ang. Cat. Lib.

[2] Prynne's *Hid. Works*, p. 150. The word "wet" is in ſome verſions "long;" but the copy in the State Paper Office has "new," which is no doubt correct.

they had done all that was poſſible. In the 4 anent the Canons to get a warrant for the printing."[1]

From other references to contemporary events, it is evident that this was a paper of inſtructions, which Maxwell carried with him on his viſit to London in April 1635.

The Book of Canons was then regarded as ready for printing, and the King having examined it, confirmed and authoriſed it at Greenwich, 23d May 1635.[2]

The draft of the Liturgy Maxwell carried with him was ſuch, that the Scottiſh Biſhops make a ſort of apology to Laud for its not being more like the Engliſh, and they inſtruct him to explain "that they had done all that was poſſible," which perhaps means that they could come no nearer the book ſigned by the King in September.

Laud, after ſtating that the Scots Biſhops prevailed with his Majeſty to have a Liturgy of their own, "notwithſtanding all he could do or ſay to the contrary" adds—

"Then his Majeſty commanded me to give the Biſhops of Scotland my beſt aſſiſtance in this way and work. I delayed as much as I could with my obedience, and when nothing would ſerve, but it muſt go on, I confeſs I was then very ſerious, and gave them the beſt help I could."[3]

Heylin ſeems to repreſent that it was at this time, and in anſwer to the letter which Maxwell brought, that he took the matter in hand. He had done ſo, perhaps, in September of the previous year, but at this time, he, and thoſe who acted with him, made "corrections" on the draft that had been ſent up, and "inſtructions" were given as to its completion. Laud ſtates that the "Biſhop of London was joined with him in all the view and conſideration which he had . . . upon the Service Book,"[4] by the King's command, ſo that he at leaſt took part in these corrections

[1] Baillie's *Let.* vol. i. 429, app.

[2] Warrant prefixed to the Book of Canons.

[3] *Troubles and Tryal*, p. 169; iii. 428.—Ang. Cat. Lib.

[4] *Ibid.* p. 99; iii. 319.

and inſtructions, which appear, from the following royal letter to "the Scottiſh Clergy," to have been then deemed final :—

"We have ſeen and approved the Liturgy ſent by you to us with the Book of Canons, the form and manner of making and conſecrating of Biſhops, Preſbyters, and Deacons, with theſe corrections and inſtructions which we have ſigned and ſent unto you. Therefore being very deſirous that they be all printed, and with all convenient diligence received and practiſed in the Church of that our ancient kingdom for God's ſervice and the good and beauty of that Church, we command that all be forthwith printed, and by theſe preſents give power unto all whom it doth or may concern for doing of the ſame, whom we do hereby fully authoriſe to that purpoſe; and our further will and command is, that immediately after they are printed you make them all to be uſed in the Church, for doing whereof theſe preſents ſhall be your warrant. Likewiſe, ſeeing the Pſalms in metre done by our dear Father of bleſſed memory are now approven by you, it is our expreſs will and pleaſure, that you cauſe likewiſe print them, and make them to be generally received, and uſed, together with the ſaid Liturgy, throughout the whole kingdom, and that in ſuch volumes as you ſhall think moſt fit for the ſervice of the Church; for the better and more ſpeedy effecting of which, we have by our letters required our Privy Council to give unto you (if need be) that ſtrength and authority you ſhall find neceſſary herein."[1]

Greenwich, May 1635.

Patrick Forbes of Corſe, Biſhop of Aberdeen, had died on the 28th March, and during Maxwell's ſtay in London the King decided to give the vacant Biſhopric to Bellenden,[2]

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[1] Earl of Stirling's MSS., p. 1166.

[2] Adam Bellenden or Ballantyne had been formerly miniſter of Falkirk, and a vehement opponent of Epiſcopacy. He was appointed to the Biſhopric of Dunblane in 1616. At his depoſition by the Glaſgow Aſſembly in 1638, "the moderator ſaid, Mr. Patrick Simſon ſaid to me, he never liked Mr. William Coupar, and Mr. Adam Ballantyne, for they were too violent againſt Biſhops without any light, or good reaſons, and therefore he feared that they ſhould never be conſtant."

Biſhop of Dunblane, and Dean of the Chapel Royal, and to appoint Dr. Wedderburn[1] to his preferments. Laud had received authority from Charles, after his return from Scotland in 1633, to correſpond with Bellenden on the regulation of worſhip in the Chapel Royal, and he had written him in the interval ſeveral letters ſhowing diſſatiſfaction with him both as to doctrine and ritual.[2] From the poſt he held, he was the perſon to take a leading part in connection with the new Liturgy, but "proceeding negligently in this affair," ſays Collier, "Laud thought it neceſſary to provide another better diſpoſed."[3] Baillie alſo mentions that Bellenden was "removed from the Chapel Royal to Aberdeen, as one who did not favour well enough Canterbury's new ways."[4] This may account for his removal, but the appointment of Wedderburn ſeems to have been ſuggeſted by Spottiſwoode. In the inſtructions which he gave Maxwell on this viſit to London, he is to recommend "that Wedderburn be brought to the Chapel."[5]

Wedderburn, who had been Profeſſor of Divinity in St. Andrews, had left for England in 1626, and, according to Baillie, "was fugitive from our Church diſcipline for his Arminian lectures to his ſcholars" there. He ſays that he received promotion through Laud's influence, and that he was ſent back by him to Scotland to "weave out the web which he began at St. Andrews."[6] Laud ſays he

"was recommended unto me, as a man that had very good parts and learning in him. He lived long with Mr. Iſaac Caſaubon, who was not like to teach him any Popery. . . . I wiſhed him

[1] Wedderburn was born at Dundee, ſtudied at Oxford, was Profeſſor of Divinity in St. Andrews before 1626, Prebend. of Ely in that year, Rector of Compton, Hants, 1637, and of Mildenhall, Suffolk, 1628.—(Lib. of Ang. Cath. Theol., Laud's Works, iii. p. 374.) He was Prebend. of Whitechurch in Dioceſe of Wells, 1631; was appointed to Dunblane in 1635, Con. February 11, 1636.

[2] Printed in Dalrym. Col., and App. to Bail. *Let.* vol. i.

[3] *Hiſt.* viii. 112. [4] *Let.* vol. i. pp. 161-2. [5] *Ibid.* 430.

[6] *Canterburian's Self-Conviction*, p. 11, *ſup.* p. 42.

very well for his worth ſake, and did what I could for him to enable him to live. But ſure if my 'intentions were ſo deep' as they are after ſaid to be, he could be no fit inſtrument for me, he being a mere ſcholar, and a bookman." [1]

Laud refers to him as having returned to Scotland, and alſo to the ſtate of the Liturgy, in a letter addreſſed to Maxwell on the 19th of September of this year.

"My very good Lord—My Lord Stirling is not yet come, but I have acquainted his Majeſty in what forwardneſs your Liturgy there is, and with what approbation it is like to come forth. And by the King's command I have ſent for Young, the printer, the better to prepare him to make ready a black letter, and to bethink himſelf to ſend to his ſervants at Edinburgh, that ſo, againſt the Lord Stirling's coming, all things might be in the better readineſs, which is all the ſervice I can do till his Lordſhip come.

"I am very glad your Canons are alſo in ſo good a readineſs, and that the true meaning of that one Canon remains ſtill under the curtain. I hope you will take care that it may be fully printed and paſſed with the reſt: It will be of great uſe for the ſettling of the Church.

"I thank you for your care of Dr. Wedderburn; he is very able to do ſervice, and will certainly do it if you can keep up his heart. I was in good hope he had been conſecrated, as well as my Lord of Brechin, but I perceive he is not; what the reaſon is [I know] not, but 'tis a thouſand pities that theſe uncertainties abide with him. I pray commend my love to him, and tell him I would not have him ſtick at any thing, for the King will not leave him long at Dunblane, after he hath once ſettled the chapel right, which I ſee will ſettle apace if he keep his footing. . . . The next paſſage in your letter is only an expreſſion of an apprehenſion which you [have for your over]throw, and that if they can bring you into diſgrace with the King, [they will find eaſier paſſa]ge to damnify the Church. I pray trouble not yourſelf with theſe [conceits, but s]erve God and the King, and leave the reſt to their protection. It may be ſuch [a fear were] fitter for me, and perhaps I have juſter cauſe of apprehenſion, would I give

[1] *Troubles and Tryal*, 134; and iii. 375, Ang. Cat. Lib.

way to [ſuch thoughts]. In the next paſſage you are more confi-dent, hold you there, and let no man ſtagger [you in the ſer]vice of God and the King. . . . W. CANT.

"Croyden, Septr. 19th, 1635.

"To the Right. Revd. Father in God, my very good Lord and Brother, the Lord Biſhop of Roſs at Edinburgh, theſe." [1]

The Liturgy, or portions of it, were thus nearly ready for the printers in September; Maxwell, not without miſgivings, having amended it in accordance with the alterations and inſtructions approved by the King in May. The printing of it was commenced very ſoon after. "I know," ſays Baillie, that "much of it was printed in Edinburgh before Yule was a year," [2]—*i.e.* before December 25, 1635. This is confirmed by a letter written to Maxwell by Juxon, early in the following year, in which he says—

"My very good Lord—Upon the receipt of your former letters I p[reſently] repaired to my Lord Grace of Canterbury, and got a diſpatch of what you deſired to have explained in your Common Prayer Book; and I hope ere this, it hath found the way to Edinburgh, that your preſs ſtand not ſtill. . . . With your letter of the 6th of this month, I received your Book of Canons, which perchance at firſt will make more noiſe than all the cannons in Edinburgh Castle. . . .[3] GUL. LONDON.

"17 Feby. 1635 [1635-6]."

Towards the end of the year Maxwell had written up for "explanations of ſome things which perhaps were Laud's additions or alterations" [4] to the Liturgy. It had been propoſed, no doubt, that the Liturgy and the Book of Canons ſhould be publiſhed at the ſame time; but this reference to London was the beginning of a long delay, in

[1] Wodrow MSS., and printed in App. to Baillie's *Let.* i. 436.

[2] *Let.* i. 4.

[3] Wodrow MSS. Printed in Dal. Col., and more correctly in App. to Baillie's *Let.* i. 438.

[4] *Troubles and Tryal,* 112.

the caſe of the former, while the publication of the latter was proceeded with at once.

1636.] The Book of Canons received the King's ſanction in May 1635. The printing of them was delayed for a time for the ſake of the Liturgy. On the 1ſt of December, Laud wrote to Spottiſwoode, that the King was "very much diſpleaſed" to hear that Bellenden, Biſhop of Aberdeen, had allowed a faſt to be kept in his dioceſe on a Sunday, at a time when his Majeſty was

"Settling that Church againſt all things that were defective in it, and againſt the continuance of all unwarrantable cuſtoms unknown to and oppoſed by the ancient Church of Chriſt."

He adds—

"His Majeſty's will and pleaſure is, that if the Canons be not already printed, as I preſume they are not, that you make a Canon purpoſely againſt this unworthy cuſtom, and ſee it printed with the reſt, and that you write a ſhort letter to the Biſhop of Aberdeen, to let him ſee how far he hath overſhot himſelf, which letter you may ſend with thoſe of mine if you ſo please. . . ."[1]

A Canon (No. 14) to this effect was added accordingly, and the book was printed by Edward Raban at Aberdeen in January 1636. A copy was ſent to Juxon, and, among others, one to the Earl of Stirling, who acknowledges it thus, writing to the Biſhop of Roſs:—

"I thank you very heartily for your Book of the Canons, which I received yeſternight. I was preſent in the morning when my Lord of Canterbury delivered the book to the King, which, as ſoon as his Majeſty had read ſome part of it, he delivered unto me, and I was glad to hear him ſo well pleaſed therewith. I find ſome errors in the printer by miſtaking or reverſing of letters, and therefore have the more care in looking to that in printing of the Service Book, for Young, the printer, is the greateſt knave that ever I dealt with; and therefore truſt nothing to him or his ſervants but what of neceſſity you muſt. . . ."[2]

"Whitehall, 17th of Feby. 1636."

[1] Ruſhworth and Wod. *Life of Spot.* Gord. Scot. iii. 531.

[2] Bail. *Let.* (from Wod. MSS.) i. 439. The Scottiſh Canons

However acceptable the Canons may have been at Court, they cauſed much diſſatiſfaction in Scotland, from the alleged Romiſh character of ſome of them, from their tying the clergy to a Liturgy not yet fully formed, and from their being impoſed by the King on his own authority.

Wedderburn about this time began to take the leading part in Scotland in connection with the Liturgy, and this led to a change of plans—the deſtruction of the edition which was partially printed—a cloſer imitation of the Engliſh Liturgy, and, at the ſame time, to ſome departures from it, in an oppoſite direction, certainly, from what was wiſhed in Scotland.

Heylin ſays that he "followed inſtructions which he carried with him," but he was himſelf learned in Liturgies, and was reſponſible for ſome of the later rectifications. The following letter to him from Laud ſheds much light on the progress of affairs:—

". . . By theſe laſt letters of yours, I find that you are conſecrated; God give you joy. And whereas you deſire a copy of our Book of Ordination, I have here ſent you one. And I have acquainted his Majeſty with the two great reaſons that you give, why the Book which you had in King James's time is ſhort and inſufficient. As, firſt, that the order of Deacons is made but as a lay office, at leaſt, as that book may be underſtood. And ſecondly, that in the admiſſion to prieſthood, the very eſſential words of conferring orders are left out. At which his Majeſty was much troubled, as he had great cauſe, and concerning which he hath commanded me to write, that either you do admit of our Book of Ordination, or elſe that you amend your own in theſe two groſs overſights, or anything elſe, if in more it be to be corrected, and then ſee the Book reprinted. I pray fail not to acquaint my Lord of St. Andrews and my Lord Roſs with this expreſs command of His Majeſty.[1]

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have been reprinted with Laud's Works in the Library of Ang. Cat. Theol., vol. v. part ii. p. 583.

[1] The form of ordination printed in 1620 has no office for the diaconate, but there may have been a fuller edition a year or two later, of which no trace remains. What Laud calls the "eſſen-

"I received likewiſe from you at the ſame time certain notes to be conſidered of, that all, or at leaſt ſo many of them as his Majeſty ſhould approve, might be made uſe of in your Liturgy which is now printing. And though my buſineſs hath of late lain very heavy upon me, yet I preſently acquainted his Majeſty with what you had written. After this I and Biſhop Wren[1] (my Lord Treaſurer being now otherwiſe buſied), by his Majeſty's appointment, ſat down ſeriouſly and conſidered of them all, and then I tendered them again to the King without our animadverſions upon them, and his Majeſty had the patience to weigh and conſider them all again. This done, ſo many of them as his Majeſty approved, I have written into a ſervice book of ours, and ſent you the Book with his Majeſty's hand to it, to warrant all your alterations made therein. So, in the printing of your Liturgy, you are to follow the book which my Lord Roſs brought, and the additions which are made to the book I now ſend. But if you find the book of my Lord Roſſes and this to differ in anything that is material, then you are to follow this later book I now ſend, as expreſſing some things more fully.

"And now that your Lordſhip ſees all of your animadverſions, which the King approved written into this book, I ſhall not need

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tial words of conferring orders"—"Receive the Holy Ghoſt," etc., were never uſed in the Eaſtern Church, and not till the thirteenth century in the Western, though employed by our Lord at the inſtitution of the office of Preſbyter. The Engliſh ordinal is itſelf ſuppoſed to have been eſſentially defective as an Epiſcopal ſervice till 1661-2, when it was amended; but this was a century too late. The Scottiſh Book of Ordination was amended, in accordance with Wedderburn's ſuggeſtions, and printed in 1636, but no copy is known to exiſt.

[1] Biſhop of Norwich. Dr. John Coſin, alſo connected with Norwich, was believed by the Scots to "be one of the main penmen" of "Laud's Liturgy."—*Canterburian's Self-Con.*, p. 102. See alſo Fuller's *Church Hiſtory*, and his "Appeal of injured innocence," a controverſy with Heylin on this and other ſubjects. It is evident that Coſin had to do with the Service Book, and that it was very much through his influence, that in 1661-2 ſo many of its peculiarities were transferred to the Engliſh Prayer Book.

to write largely to you, what the reaſons were why all of yours were not admitted, for your judgment and modeſty is ſuch, that you will eaſily conceive ſome reaſon was apprehended for it. Yet, becauſe it is neceſſary that you know ſomewhat more diſtinctly, I ſhall here give you a particular account of ſome things which are of moſt moment, and which otherwiſe perhaps might breed a doubtfulneſs in you.

"And firſt, I thought you could not have doubted but that the magnificat, &c., was to be printed according to the Tranſlation of King James, for that was named once for all. And that tranſlation is to be followed in the Epiſtles and Goſpels, as well as in the Pſalms. Where I pray obſerve in the title-page of the Pſalms in the Book I now ſend, an alteration which I think my Lord Roſs's book had not. And if you have not printed thoſe Pſalms, with a colon in the middle of every verſe, as it is with ours ordinarily in the Engliſh, it is impoſſible thoſe Pſalms ſhould ever be well ſung to the organ. And if this error be run into, it muſt be mended by a painful way, by a pen for all ſuch books as the Chapel Royal uſeth, and then by one of them, the next impreſſion of your Liturgy may be mended wholly.

"Secondly, in the Creed of St. Athanaſius, we can agree to no more emendations, no not according to our beſt Greek copies, than you ſhall find amended in this book.

"Thirdly, though the Biſhops there were willed to conſider of the holydays, yet it was never intended, but that the office appointed for every of them ſhould be kept in the Liturgy, and the conſideration was only to be of the obſervation of them.[1]

Fourthly, for the ſentences at the offertory. We admit of all yours, but we think withal that diverſe which are in our Book would be retained together with yours. As namely, the 2d, 4th, 6th, 7, 8, 9, 10, 13, 14, 15.

"Fifthly, I would have every Prayer or other action throughout the whole Communion named in the Rubric before it, that it

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1 "We heard then (Chriſtmas 1635) that the Biſhop of Edinburgh, chiefly, had obtained that we ſhould be quit of the ſurplice, croſs, Apocrypha, Saints' days, and some other traſh of the Engliſh Liturgy; but ſince that time they ſay that Canterbury ſent down to our Chancellor a long wreit of additions which, nill he will he, behoved to be put in."—Bail. *Let.* i. 4.

may be known to the people what it is, as I have begun to do in the Prayer of Conſecration, and in the Memorial or Prayer of Oblation. Fac ſimiliter.

"Sixthly, We do fully approve the collect of conſecration and oblation ſhould precede, and the Lord's Prayer follow next, and be ſaid before the Communion, in that order which you have expreſſed; but for the Invitation, Confeſſion, Abſolution, Sentences, Preface, and Doxology, we think they ſtand beſt as they are now placed in our Liturgy, and as for the Prayer of humble acceſs to the holy communion, that will ſtand very well next before the participation.

"Seventhly, I have ordered a rubric in the margin of this book, according as you deſire, to direct him that celebrates when to take the ſacrament into his hand—namely, to take and break, and lay hands on the chalice, as he ſpeaks the words. For certainly the practice of the Church of England therein is very right. And for the objection that we ſhould not do it, till we expreſs our warrant ſo to do, which you conceive is in the words, Do this, &c. I answer—1. That thoſe words, Do this, &c., are rather our warrant for the participation, or communication, than the conſecration; 2. That our repeating what Chriſt did is our warrant to do the ſame, being thereto commanded; 3. That the whole action is actus continuus, and therefore though in our ſaying (Do this) follows after, yet it doth, and muſt be intended to that which we did before, and comes laſt to ſeal and confirm our warrant for doing ſo. And ſo it is in the other ſacrament of baptiſm, where we take the child firſt, and baptiſe it, and then afterwards we ſay, We receive this child, &c. Which in actu continuo muſt needs relate to the preceding act, for the child was actually received into the Church by the very act of baptiſm itſelf. And this is but our declaration of that reception.

"And whereas you write, that much more might have been done if the times would have borne it; I make no doubt but there might have been a fuller addition. But, God be thanked, this will do very well, and I hope breed up a great deal of devout and religious piety in that Kingdom. Yet I pray for my farther ſatiſfaction, at your beſt leiſure, draw up all thoſe particulars, which you think might make the Liturgy perfect, whether the times will bear them or not, and ſend them ſafe to me, and I will not fail to give you my judgment of them, and perhaps put ſome of them to further uſe, at leaſt in my own particular.

"One thing more, and then I have done. In his Majeſty's authoriſing of the notes in this book, prefixed at the beginning of it, though *he leave a liberty to my Lords the Archbiſhops of St. Andrews and Brethren the Biſhops who are upon the place, upon apparent reaſons to vary ſome things; yet you muſt know, and inform them, that his Majeſty having viewed all theſe additions, hopes there will be no need of change of any thing, and will be beſt pleaſed with little or rather no alteration.* So, wiſhing all proſperity to that Church, and a happy finiſhing to your Liturgy, and health to my brethren the Biſhops, I leave you to the grace of God, and reſt, your Lordſhip's very loving friend and brother,[1]

"W. CANT.

"Lambeth, April 20, 1636."

In the laſt paragraph of this letter reference is made to the King's warrant for the additions and alterations thus made. Prynne found a copy of it in Laud's chambers in a duplicate of the corrected Engliſh Prayer Book ſent down to Scotland at this time. It ran thus:—

"Charles R. I gave the Archbiſhop of Canterbury command to make the alterations expreſſed in this Book, and to fit a Liturgy for the Church of Scotland. And whereſoever they ſhall differ from another Book ſigned by us at Hampton Court, Septr. 28, 1634, our pleaſure is, to have theſe followed rather than the former, unleſs the Archbiſhop of St. Andrews, and his brethren who are upon the place, ſhall ſee apparent reaſon to the contrary. At Whitehall, April 19th, 1636."[2]

Prynne ſuſpected this to be a forgery, "Charles R. being not the King's own hand;" but it is evident that it was a copy of the original, which went to Scotland. The words, as to the liberty granted to the biſhops, which they were not expected to take advantage of, are quoted from it. There is no other reference, however, as we have ſaid above, ſo far as we are aware, to the Book for Scotland, ſigned by the King in September 1634. If the date be correct, it ſeems, taken in connection with other facts, to

[1] Prynne's *Hid. Works*, pp. 152-4. [2] *Ibid.* p. 156.

ſhow that Maxwell received a finiſhed book to guide the Scottiſh compilers, who were directed by the King's letter of October 20, 1634, to follow "as near as can be this of England;" that they fell ſhort of it in their draft of April 1635, and apologiſed accordingly; that the King and his adviſers then gave way and conſented to this, with ſome emendations; that afterwards in 1636 they took courage, cancelled an edition partially printed, and went back to and beyond the book of 1634.

The date and the conjecture may both be wrong, but it is evident that the Scottiſh Prayer Book was virtually ſettled in April 1636 by Laud and Wren writing into an Engliſh Liturgy the few changes ſuggeſted in Scotland, which they were willing to admit, and such other alterations, moſtly in an oppoſite direction, as ſeemed good to them.

A Catechiſm, to go along with the Liturgy, had been prepared, authoriſed by James and the General Aſſembly of Perth, printed, and to ſome extent brought into uſe; but with one daſh of the pen it was conſigned to oblivion. "This Catechiſm (that of the Engliſh Prayer Book) muſt be retained in your Liturgy, and no other admitted in your ſeveral pariſhes."[1] Though almoſt forbidden to do ſo, the Scots modified Laud's and Wren's rubric as to the poſition of the preſbyter in celebrating the communion.

In October they received the following further and final inſtructions from His Majeſty: one of them impoſing, for the firſt time, chapters from the Apocrypha.

"Charles R.

"That you advert, that the proclamation for authoriſing the Service Book, it derogate nothing from our prerogative royal.

"That in the Calendar you keep ſuch Catholic Saints as are in the Engliſh, that you peſter it not with too many, but ſuch as you inſert of the peculiar Saints of that our Kingdom, that they be of the moſt approved, and hereto have regard to thoſe of the blood royal, and ſuch holy Biſhops in every ſee moſt renowned. But in no caſe omit St. George and Patrick.

[1] Note in the Book of April 1636.

"That in your Book of Orders, in giving Orders to Preſbyters, you keep the words of the Engliſh Book without change; Receive the Holy Ghoſt, etc.

"That you inſert amongſt the leſſons ordinarily to be read in the ſervice out of the Book of Wiſdom, the 1, 2, 3, 4, 5, and 6 chapters, and out of the Book of Eccleſiaſticus, the 1, 2, 5, 8, 35, and 49 chapters.

"That every Biſhop, within his own family, twice a-day cauſe the ſervice to be done. And that all Archbiſhops and Biſhops make all Univerſities and Colleges within their dioceſes to uſe daily twice a-day the ſervice.

"That the Preface to the Book of Common Prayer ſigned by our hand, and the Proclamation authoriſing the ſame, be printed and inſerted in the Book of Common Prayer.

"Given at Newmarket, the 18th day of Octr. 1636, and of our reign the 11."[1]

On the ſame day, he wrote to the Scottiſh Privy Council, requiring them to command by open proclamation all his ſubjects to conform to the new Liturgy, as being the only form which he would allow in public worſhip; and on the 20th of December following, the Council paſſed an Act in accordance with the King's miſſive.

1637.] Copies of the Liturgy were iſſued from the preſs in April 1637,[2] the laſt being the fourth or fifth draft. There was that of the original Committee in 1617; that

[1] Prynne's *Hid. Works*, 156.

[2] See receipt of "price of the Liturgies which are given into the Chapel Royal," Bail. *Let.* vol. i. 441. Baillie ſays, "It is now perceived by the leaves and ſheets of that book which was given out athort the ſhops of Edinburgh to cover ſpice and tobacco, one edition at leaſt was deſtroyed.—*Let.* i. 32. This was the portion printed before Chriſtmas 1635. See above, p. lvi. Young had printed an edition in London in the end of 1636. Baillie, writing on the 29th of January 1637, before the Scottiſh edition was publiſhed, ſays, "My Lord Treaſurer brought home a copy of our Scottiſh Service printed at London, which ſundry has peruſed."—*Let.* i. p. 4. He alludes to this edition again, p. 17. Hall, in his *Reliquiæ Liturgicæ*, vol. i. p. xxix., ſhows that there were two editions.

approved by King James a year or two later, and ſent up to Charles in 1629; the book referred to as ſigned by the King, September 28, 1634; the draft taken to London by Maxwell, and approved with corrections, May 1635, partly printed towards the end of that year, but then deſtroyed; and laſtly, that of Laud and Wren, written into an Engliſh Prayer Book, April 1636.

The Book, as finally adopted, was mainly the work of Laud and Engliſh Divines of his ſchool, while only a portion of the Scottiſh Biſhops concurred in it, and that not without much preſſure. Though Maxwell's account of its compilation is vague and wholly apologetic, he ſhows that it was for Engliſh reaſons the Engliſh Prayer Book was ſo cloſely followed, ſome things being retained, which it was known would be objected to by the great majority of the Scots, rather than that any advantage ſhould be given to the "turbulent" Puritans of England. Clarendon ſays that the whole buſineſs was managed ſecretly, and it appears, from a letter written by Laud in the following year, that a number of the Biſhops had not even ſeen it.

Writing to the Earl of Traquair, he ſays—

"Whereas you write that ſome Biſhops ſpeak plainly, that if their opinions had been craved, they would have adviſed the amending of ſomething; truly for that, and in that way, I would with all my heart they had ſeen it. And why my Lord of St. Andrews, and they which were truſted by the King, did not diſcreetly acquaint every Biſhop with it, conſidering that every Biſhop muſt be uſed (ſic) in their ſeveral dioceſes, I know no reaſon; and ſure I am there was no prohibition upon them. And ſince I hear from others that ſome exception is taken, becauſe there is more in that Liturgy, in ſome few particulars, than is in the Liturgy in England, why did they not then admit the Liturgy of England without more ado? But by their refuſal of that, and their diſlike of this, 'tis more than manifeſt they would have neither, perhaps none at all, were they left to themſelves."[1]

One or two Scottiſh ſuggeſtions were allowed, ſuch as

[1] Prynne's *Hid. Works*, p. 169.

ſome ſentences of Scripture, and the uſe of Preſbyter for Prieſt; and a partial conceſſion was made to their views as regards the Apocrypha. This was the foundation for the repreſentations, that the Book differed from the Engliſh to ſuit Scottiſh prejudices, and for remarks upon it like that of Leſlie, Biſhop of Raphoe—

> Hic liber ad pacem paratus, bella paravit,
> Hinc mala; non hic.[1]

But nearly all the alterations were of a different character, and can ſcarcely fail to make the impreſſion, that Laud and his ſchool took advantage of the Scottiſh wiſh for a ſeparate Liturgy, to prepare a verſion of the Engliſh Prayer Book, amended as far as poſſible in accordance with their own views.

It was ſubſtantially a reviſion of the Engliſh Prayer Book, in a ritualiſtic direction; though this is leſs obſerved now than it was at the time, not a few of the emendations of Laud's Book having been incorporated with the Engliſh Liturgy, through Coſin's influence at the reviſion in 1661-2.

The reading of the new Liturgy in St. Giles's, Edinburgh, on the 23d of July, was the ſignal for a popular outbreak which ended in the great rebellion.

The idea that this originated in oppoſition to read prayers is without foundation. Knox's Liturgy had been read in St. Giles's, and joined in devoutly on the morning of the outbreak. Up till that time the reading of prayers had been univerſal in the Church of Scotland as in other Reformed Churches, and the Preſbyterians of Scotland and England, though zealous for the liberty of free prayer, had never objected to an impoſed Liturgy as a part of public worſhip. As we have ſeen, the whole Church wiſhed for an improvement on Knox's book, till oppoſition was rouſed by the events of 1617 and 1618. James's attempts to rule the Church were reſiſted, and ſome of his meaſures were objected to on their own merits. Patriotic feelings alſo

[1] In the looſe leaf of a copy belonging to Mr. Leſlie of Warthill.

entered into the diſpute. The Scots looked to the Continent for eccleſiaſtical models rather than to England, and they feared that their nationality would be ſwamped by ſubmiſſion to Engliſh Church uſages. Theſe troubles made the Church leſs liturgically diſpoſed towards the end of James's reign than it had been before, and though the great body of the popular party held by Knox, the extreme left began to adopt ſome Browniſt tenets, a tendency which after events developed till Scottiſh Epiſcopalians in the matter of liturgical worſhip went below the earlier Preſbyterian practice, and Preſbyterians occupied the poſition of the Sectaries, omitting the uſe of the Creed, the Lord's Prayer, and Gloria Patri, though they had threatened with depoſition the firſt who began theſe omiſſions.

In the early years of Charles's reign, many had become reconciled to Perth Articles, who were afterwards leading men among the Covenanters. Though the Biſhops were afraid to venture with further changes, had Charles in 1629 ſanctioned the Liturgy drawn up in his father's reign, it would probably not have been much objected to. Lord Clarendon ſuppoſes that the adoption of even the Engliſh Liturgy in 1633 would not have raiſed much commotion. This is very doubtful, ſtill the great objection to the Book of 1637 was its departure from the Engliſh Liturgy in an alleged Romiſh direction. The Scots objected to the way in which it was impoſed; "the moſt part" even "of thoſe miniſters that were Epiſcopal in their judgment," thinking this "a very ſad matter."[1] They objected alſo to its entire excluſion of free prayer, ſtill the great grievance was its alleged Romiſh character—"the addition of ſundry more Popiſh rites which the Engliſh wants." Row tells us that theſe objections were at firſt made rather by the laity than the clergy, many of whom were neutral for a time, waiting to ſee how events would turn. There was no doubt a panic among the populace about the new "Mass-book," ſtill it was the queſtion of doctrine as affected by the Canons and

[1] Guthrie's *Mem.* p. 18.

the Liturgy, and the fear of a deſign to undermine the Proteſtant religion, of which this was thought the firſt ſtep; that led men like Baillie, Ramſay, and Rolloc, who had been ſelected for a biſhopric, to ſwell the ranks of the Covenant. Their fears were ſomewhat exaggerated; ſtill the rubric as to the Baptiſmal water, the direction to have the holy table at the uppermoſt part of the chancel, not in the Engliſh Book, the commendation of wafer bread, the retaining of the word *corporal* for a fair linen cloth, the attitude of the officiating miniſter, and other changes in the Communion Service, were certainly fitted to ſtartle the moſt Proteſtant Church in Chriſtendom.

The common belief that it was the prayer of invocation in the Communion Service which gave moſt offence is a miſtake. Such a prayer is primitive and Eaſtern, but not Roman; it is thought eſſential by the Church of Scotland, and to this day the want of it in the Engliſh Prayer Book is ſpoken of among us as a very ſerious defect. It is alſo to be remembered, that in the Book of 1637, "that they may be unto us the body and blood," is the phraſe uſed, where the preſent Scots Epiſcopal Office has "that they may become the body and blood." The formula to be uſed at the delivery was complained of, from the omiſſion of the words, which had been put into the Engliſh Prayer Book at the second review, for the purpoſe of guarding againſt the doctrine of tranſubſtantiation. Laud ſtates that this change was ſuggeſted by Wedderburn, as the addition in his opinion might be thought to favour a Zwinglian doctrine of the Sacrament. Still more offenſive was the rubric as to the poſition of the officiating miniſter. The Scottiſh Biſhops had ventured to modify the draft ſent them by Laud thus:—

In the Book as publiſhed.	*In Laud's and Wren's draft.*
Then the Preſbyter ſtanding up ſhall ſay the Prayer of Conſecration as followeth. But then, during the time of conſecration, he ſhall ſtand at ſuch a part of	Then the Preſbyter ſtanding up ſhall ſay the Prayer of Conſecration as followeth. But then, during the time of conſecration, the Preſbyter which conſecrates

the holy table where he may ·yith the more eaſe and decency uſe both his hands.	ſhall ſtand in the midſt before the altar, that he may with the more eaſe uſe both his hands, which he cannot ſo conveniently do ſtanding at the north side of it.[1]

Though modified, the deſign of it was underſtood. Baillie ſays, the practice of Wren, who was in the habit at conſecration of turning his "back to the people," did "declare their intention."[2] Up till this time in England generally, and always in Scotland, the miniſter had freedom to uſe both his hands, by following the primitive cuſtom of ſtanding behind the Communion table, which was placed betwixt him and the congregation.[3] And the change, with others of a ſimilar tendency, led the Scots to think that Popery was to be brought back again.

There were, however, other elements of oppoſition to the Prayer Book beſides the religious one.

Some, who cared little for the religious queſtion, embraced the opportunity of reſiſting arbitrary government in the intereſts of civil liberty.

With the great maſs of the people there was another

[1] Prynne, 160, and copy in Lambeth Library. Prynne found a duplicate of the Prayer Book for Scotland in Laud's chambers, with the additions in his own handwriting, and has given a minute account of it. This book was long in the public Library at Norwich, but has diſappeared. Copies of it were taken, of which there is one in the Library at Lambeth, and another at Armagh. A full account of the Lambeth copy is given in the *British Magazine* for April, May, and June, 1847, and that of Armagh is deſcribed in the *Iriſh Eccleſiaſtical Journal* for February 1840, by Mr. Irwin. Kirkton ſaw the original copy ſent to Scotland, with the corrections written into an Engliſh Prayer Book by Laud, but nothing is now known of it.

[2] *Canterburian's Self-Con.*, p. 109.

[3] The change made in Laud's time of putting the Communion table againſt the chancel wall aroſe from the preference of "mediæval tradition" to "really ancient Chriſtianity." Bunsen.

element of oppoſition which was very powerful—the feeling of patriotiſm. The impoſition of the Book "was thought no other than a ſubjection to England." This awakened an outburſt of national feeling, ſuch as had not been known ſince Bannockburn, and the covenant became a new form of fighting out the old national battle.

There was ſtill another motive which brought to the front many of the moſt powerful claſs in the kingdom, whom religion, patriotiſm, and liberty might have failed to move. King Charles, in 1633, had placed the ſtipends of the clergy on a ſatiſfactory footing for the firſt time ſince the Reformation, an Act for which the Scottiſh clergy have reaſon to thank him till this day, but which was very unpopular with thoſe landowners who had previouſly appropriated to their own uſe the teinds due the clergy. It was alſo known that Charles had other eccleſiaſtical deſigns in view, ſuch as rebuilding the Cathedrals of St. Andrews and Iona, and worſe ſtill, that he intended to recover for the Church ſome of the lands which had been ſeized by the laity. Hence avaricious fears were awakened, and this, with the jealouſy of the high poſition occupied by the Biſhops, was, in the King's own opinion, the chief cauſe of the inſurrection. Hiſtorians have generally taken the ſame view, ſo far at leaſt as the action of many of the great landowners was concerned; who, as has been ſaid, "became Proteſtants to get the Church property, and became Covenanters to keep it."

The Liturgy now printed for the firſt time is the draft completed in the reign of James, ſent up to London in 1629 (if not earlier), as will appear from the notes, and rejected by Charles and his adviſers. It is printed from a MS. in the Britiſh Muſeum—probably one of the two copies which were carried to London and given to the King. It

"Conſiſts of 84 pages of a ſmall quarto ſize very neatly written. It was once bound, for the edges are ſprinkled or ſtained. And in the binding of it the margin has been cut down ſo much that in ſeveral pages the upper line of writing has been partially, in

ſome inſtances altogether, deſtroyed. . . . A great many interlineations and corrections are made in the manuſcript, in a handwriting quite different from that of the perſon who wrote the text of it."[1]

Moſt of theſe corrections are in a Calviniſtic direction, and were probably written by the Biſhop who preſented the ſecond copy, which we think this to be.[2] A few of the corrections ſhow a different ſpirit, and were poſſibly made by Laud on reading it over. It is now bound up with a copy of the Liturgy of 1637.

It is a croſs betwixt the Engliſh Liturgy and that of Knox. The morning ſervice for week-days is virtually a Preſbyterian reviſion of the morning ſervice in the Engliſh Liturgy, and harmoniſes with the Puritan excep-

[1] Irwin, *Brit. Mag.* July 1845, p. 30. Wharton, in his preface to Laud's *Troubles and Tryal*, written in 1693-4, ſays, "This Latin tranſlation of the Scotch Liturgy" (executed by Heylin), "as alſo the Engliſh original copy of the firſt draught of it, are now in my hands; and ſhall one, or both of them, be hereafter (God willing) publiſhed in the collection of Memorialls." The firſt Engliſh draught here referred to may have been that which Maxwell took to London in 1635. Fuller, in his *Church Hiſtory*, ſpeaking of the Scottiſh Liturgy, ſays, "In the reign of King Charles the project was reſumed, but whether the ſame book or no, God knoweth." Heylin animadverts upon this: "If ſo, if 'God only know whether it was the ſame or no,' how dares he tell us that it was not? And if it was the ſame (as it may be for aught he knoweth), with what conſcience can he charge the making of it upon Biſhop Laud?"—*App. of Injured Innocence*, 591. Heylin is careful not to ſay that it was the ſame as that of James's reign.

[2] The writer of the Inſtructions believes the ſecond copy was given to the King by "the Biſhop of Roſs then, now Archbiſhop of Glaſgow." This was Patrick Lindſay, a prelate who diſcharged his duties "with mildneſs and moderation." [Scott's *Faſti*]. He was not very favourable to the Liturgy of 1637. The ſpelling of the notes ſhows them to have been written by a Scotſman.

tions and emendations ſuggeſted at the Hampton Court conference, and afterwards at Savoy. These portions of the Engliſh ſervice were originally of Calviniſtic origin. There are a few threads of connection between the MS. and the Prayer Book of 1637; and, ſingularly enough, through that channel a few of its ſuggeſtions found their way into the Engliſh Prayer Book at the reviſion of 1661-2.

In the ſpecial ſervices no great change is made upon Knox's Liturgy, but, as was ſuggeſted in 1615, they are "in ſome points helped."

It is not of great value as a Liturgy, and one can underſtand Charles and his adviſers, when they reſolved to change the worſhip of the Church, wiſhing for ſomething better; but their overdoing ended in undoing.

We conclude with the remark, that the true hiſtory of this and the other drafts of the Scottiſh Liturgy is fitted in ſome reſpects to ſerve the purpoſe of an Irenicum; ſhowing as they do, that thoſe who at that time defended Preſbytery were not oppoſed to Liturgies, while thoſe who preferred Prelacy would have been content with very ſimple forms. Nor is it to be forgotten, that Laud wiſhed the Engliſh Prayer Book unchanged to be introduced into Scotland; that the Book which bears his name, in one of its chief characteriſtics, correſponds with Scottiſh uſages; and that a number of its alterations have ſince 1662 formed part of the Engliſh Liturgy.

THE

Booke of Common Prayer

AND

Adminiſtration of the Sacraments

WITH OTHER RITES AND CEREMONIES

OF THE

Church of Scotland

AS IT WAS SETT DOWNE AT FIRST

BEFORE THE CHANGE THEREOF

MADE BY YE ARCHB. OF CANTERBURIE AND

SENT BACK TO SCOTLAND

110867

NOTE.

The ſhort notes printed at the foot of the following pages bear only upon the text, date, and authorſhip of the Liturgy: others are reſerved for the end.

G. W. S.

The Table and Kalender

SHEWING THE ORDER TO BE KEEPT IN THE READING OF PSALMES AND BOOK'S OF SCRIPTUR AT MORNING AND EVENING PRAYER THROUGHOUT THE YEARE.

The order for reading of the Psalmes.

THE booke of pſalmes ſhall be reade through once everie moneth; and becauſe ſome moneths be longer than others, to make them even there ſhalbe appoynted to everie month threttie dayes. And becauſe Januar and March have but one day more, and februar which is placed betwixt them hath onlie XXVIII dayes, there ſhalbe takin from each of the ſaide moneths of Januar and March one day: And ſo the pſalmes to be reade in februarie muſt beginne the laſt day of Januar and end the firſt of March.

And whereas Maij, July, Auguſt, October, and December have each of them XXXI dayes, the ſamyn pſalmes ſhalbe reade the laſt day of the ſaide moneths which were reade the day before: So as the booke of pſalmes may begin againe the firſt day of the next moneth enſuing.

[ ][1]

AT MORNING AND EVENING PRAYER.

	Morning Prayer.	Evening Prayer.
1.	I. II. III. IIII. V.	VI. VII. VIII.
2.	IX. X. XI.	XII. XIII. XIIII.
3.	XV. XVI. XVII.	XVIII.
4.	XIX. XX. XXI.	XXII. XXIII.
5.	XXIIII. XXV. XXVI.	XXVII. XXVIII. XXIX.
6.	XXX. XXXI.	XXXII. XXXIII. XXXIIII.
7.	XXXV. XXXVI.	XXXVII.
8.	XXXVIII. XXXIX. XL.	XLI. XLII. XLIII.
9.	XLIIII. XLV. XLVI.	XLVII. XLVIII. XLIX.
10.	L. LI. LII.	LIII. LIIII. LV.
11.	LVI. LVII. LVIII.	LIX. LX. LXI.
12.	LXII. LXIII. LXIIII.	LXV. LXVI. LXVII.
13.	LXVIII.	LXIX. LXX.
14.	LXXI. LXXII.	LXXIII. LXXIIII.
15.	LXXV. LXXVI. LXXVII.	LXXVIII.
16.	LXXIX. LXXX. LXXXI.	LXXXII. LXXXIII. LXXXIIII. LXXXV.
17.	LXXXVI. LXXXVII. LXXXVIII.	LXXXIX.
18.	XC. XCI. XCII.	XCIII. XCIIII.
19.	XCV. XCVI. XCVII.	XCVIII. XCIX. C. CI.
20.	CII. CIII.	CIIII.
21.	CV.	CVI.
22.	CVII.	CVIII. CIX.
23.	CX. CXI. CXII. CXIII.	CXIIII. CXV.
24.	CXVI. CXVII. CXVIII.	CXIX. inde iiii. oct.
25.	Inde v. oct.	Inde iiii. oct.
26.	Inde v. oct.	Inde iiii. oct.
27.	CXX. CXXI. CXXII. CXXIII. 124, 125.	CXXVI. CXXVII. 128, 129, 130, 131.
28.	CXXXII. CXXXIII. 134, 135.	CXXXVI. CXXXVII. CXXXVIII.
29.	CXXXIX. CXL. CXLI.	CXLII. CXLIII.
30.	CXLIIII. CXLV. CXLVI.	CXLVII. CXLVIII. CXLIX. CL.

[1] A line cut off in the binding, fuch as Pfalms to be read.

The Order for Reading the reſt of Holie Scripture.

IT is appointed that the old teſtament ſhalbe reade through everie yeare ónce, except certaine bookes and chapturs, which making leſſe for edification are left to the privat reading of families.

The new teſtament is appoynted to be reade orderlie over thrice everie yeare, except the Apocalypſe, out of which there be only certaine chaptours appoynted to be reade.

To know what chaptours of the old and new teſtament ſhalbe reade everie day at morning and evening prayer, ye ſhall looke upone the day of the moneth in the Calender prefixed, and there ye ſhall find the ſame.

And whereas our church hath ordained certaine dayes[1] to be keept for commemoration of ſome ſpeciall benefits, the pſalmes and leſſones appoynted in the Calender muſt be omitted for theſe times, and the other proper ſcripture appoynted to be reade on them, is to be uſed.

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[1] Theſe days were appointed to be kept by the General Aſſembly of Perth in 1618.

[JANUARIE HATH][1] XXXI DAYES.

			MORNING PRAYER.		EVENING PRAYER.	
1	a	. .	Genes. 1	Math. 1	Genes. 2	Romans 1
2	b	. .	3	2	4	2
3	c	. .	5	3	6	3
4	d	. .	7	4	8	4
5	e	. .	9	5	10	5
6	f	. .	11	6	12	6
7	g	. .	13	7	14	7
8	a	. .	15	8	16	8
9	b	. .	17	9	18	9
10	c	. .	19	10	20	10
11	d	. .	21	11	22	11
12	e	. .	23	12	24	12
13	f	. .	25	13	26	13
14	g	. .	27	14	28	14
15	a	. .	29	15	30	15
16	b	. .	31	16	32	16
17	c	. .	33	17	34	1ſt Cor. 1
18	d	. .	35	18	36	2
19	e	. .	37	19	38	3
20	f	. .	39	20	40	4
21	g	. .	41	21	42	5
22	a	. .	43	22	44	6
23	b	. .	45	23	46	7
24	c	. .	47	24	48	8
25	d	. .	49	25	50	9
26	e	. .	Exod. 1	26	Exod. 2	10
27	f	. .	3	27	4	11
28	g	. .	5	28	6	12
29	a	. .	7	Mark. 1	8	13
30	b	. .	9	2	10	14
31	c	. .	11	3	12	15

[1] Cut off in the binding.

FEBRUARIE HATH XXVIII DAYES.

			MORNING PRAYER.		EVENING PRAYER.	
1	d	. .	Exod 13	Mark 4	Exod. 14	1 Cor. 16
2	e	. .	15	5	16	2 Cor. 1
3	f	. .	17	6	18	2
4	g	. .	19	7	20	3
5	a	. .	21	8	22	4
6	b	. .	23	9	24	5
7	c	. .	31	10	32	6
8	d	. .	33	11	34	7
9	e	. .	35	12		8
10	f	. .	Levit. 19	13	20	9
11	g	. .	26	14	Numb. 11	10
12	a	. .	Numb. 12	15	13	11
13	b	. .	14	16	15	12
14	c	. .	16	Luke 1	17	13
15	d	. .	20	2	21	Gal. 1
16	e	. .	22	3	23	2
17	f	. .	24	4	25	3
18	g	. .	Deut. 1.	5	Deut. 2	4
19	a	. .	3	6	4	5
20	b	. .	5	7	6	6
21	c	. .	7	8	8	Ephes. 1
22	d	. .	9	9	10	2
23	e	. .	11	10	12	3
24	f	. .	13	11	14	4
25	g	. .	15	12	16	5
26	a	. .	17	13	18	6
27	b	. .	19	14	20	Phil. 1
28	c	. .	21	15	22	2

[MARCH HATH XXXI DAYES.][1]

			Morning Prayer.		Evening Prayer.	
1	d	. .	Deut. 23	Luke 16	Deut. 24	Phil. 3
2	e	. .	25	17	26	4
3	f	. .	27	18	28	Col. 1
4	g	. .	29	19	30	2
5	a	. .	31	20	32	3
6	b	. .	33	21	34	4
7	c	. .	Josh. 1	22	Jos. 2	1 Thess. 1
8	d	. .	3	23	4	2
9	e	. .	5	24	6	3
10	f	. .	7	John 1	8	4
11	g	. .	9	2	10	5
12	a	. .	11	3	12	2 Thess. 1
13	b	. .	13	4	14	2
14	c	. .	15	5	16	3
15	d	. .	17	6	18	1 Tim. 1, 2
16	e	. .	19	7	20	3, 4
17	f	. .	21	8	22	5
18	g	. .	23	9	24	6
19	a	. .	Judg. 1	10	Judg. 2	2 Tim. 1
20	b	. .	3	11	4	2
21	c	. .	5	12	6	3, 4
22	d	. .	7	13	8	Titus 1, 2,
23	e	. .	9	14	10	3. Philemon
24	f	. .	11	15	12	Heb. 1
25	g	. .	13	16	14	2
26	a	. .	15	17	16	3
27	b	. .	17	18	18	4
28	c	. .	19	19	20	5
29	d	. .	21	20	Ruth 1	6
30	e	. .	Ruth 2	21	3	7
31	f	. .	4	Act. 1	1 Sam. 1	8

[1] Cut off.

[APRIL HATH XXX DAYES.][1]

			Morning Prayer.		Evening Prayer.	
1	g	. .	1 Sam. 2	Acts 2	1 Sam. 3	Hebr. 9
2	a	. .	4	3	5	10
3	b	. .	6	4	7	11
4	c	. .	8	5	9	12
5	d	. .	10	6	11	13
6	e	. .	12	7	13	Jam. 1
7	f	. .	14	8	15	2
8	g	. .	16	9	17	3, 4
9	a	. .	18	10	19	5
10	b	. .	20	11	21	1 Pet. 1
11	c	. .	22	12	23	2
12	d	. .	24	13	25	3
13	e	. .	26	14	27	4, 5
14	f	. .	28	15	29	2 Pet. 1
15	g	. .	30	16	31	2
16	a	. .	2 Sam. 1	17	2 Sam. 2	3
17	b	. .	3	18	4	1 Joh. 1, 2
18	c	. .	5	19	6	3
19	d	. .	7	20	8	4
20	e	. .	9	21	10	5
21	f	. .	11	22	12	2 Joh. 3 Joh.
22	g	. .	13	23	14	Jude
23	a	. .	15	24	16	Revel. 1
24	b	. .	17	25	18	2
25	c	. .	19	26	20	3
26	d	. .	21	27	22	18
27	e	. .	23	28	24	19
28	f	. .	1 King. 1	Rom. 1	1 Kings 2	20
29	g	. .	3	2	4	21
30	a	. .	5	3	6	22

[1] Cut off.

[MAY HATH XXXI DAYES.][1]

				MORNING PRAYER.			EVENING PRAYER.		
1	b	.		1 King.	7	Math. 1	1 King.	8	Rom. 1
2	c	.	.		9	2		10	2
3	d	.	.		11	3		12	3
4	e	.	.		13	4		14	4
5	f	.	.		15	5		16	5
6	g	.	.		17	6		18	6
7	a	.	.		19	7		20	7
8	b	.	.		21	8		22	8
9	c	.	.	2 Kin.	1	9	2 King.	2	9
10	d	.	.		3	10		4	10
11	e	.	.		5	11		6	11
12	f	.	.		7	12		8	12
13	g	.	.		9	13		10	13
14	a	.	.		11	14		12	14
15	b	.	.		13	15		14	15
16	c	.	.		15	16		16	16
17	d	.	.		17	17		18	1 Cor. 1
18	e	.	.		19	18		20	2
19	f	.	.		21	19		22	3
20	g	.	.		23	20		24	4
21	a	.	.		25	21	Ezra	1	5
22	b	.	.	Ezra	3	22		4	6
23	c	.	.		5	23		6	7
24	d	.	.		7	24		9	8
25	e	.	.	10 to the 20 v.		25	Neh.	1	9
26	f	.	.	Neh.	2	26		4	10
27	g	.	.		5	27		6	11
28	a	.	.		7	28		8	12
29	b	.	.		9	Mark 1		13	13
30	c	.	.	Esth.	1	2	Esth.	2	14
31	d	.	.		3	3		4	15

[1] Cut off.

[JUNE HATH XXX DAYES.][1]

			Morning Prayer.			Evening Prayer.		
1	e	. .	Eſth.	5	Mark 4	Eſth.	6	1 Cor. 16
2	f	. .		7	5		8	2 Cor. 1
3	g	. .		9	6		10	2
4	a	. .	Job	1	7	Job	2	3
5	b	. .		3	8		4	4
6	c	. .		5	9		6	5
7	d	. .		7	10		8	6
8	e	. .		9	11		10	7
9	f	. .		11	12		12	8
10	g	. .		13	13		14	9
11	a	. .		15	14		16	10
12	b	. .		17	15		18	11
13	c	. .		19	16		20	12
14	d	. .		21	Luke 1		22	13
15	e	. .		23	2		24	Gal. 1
16	f	. .		25	3		26	2
17	g	. .		27	4		28	3
18	a	. .		29	5		30	4
19	b	. .		31	6		32	5
20	c	. .		33	7		34	6
21	d	. .		35	8		36	Eph. 1
22	e	. .		37	9		38	2
23	f	. .		39	10		40	3
24	g	. .		41	11		42	4
25	a	. .	Prov.	1	12	Prov.	2	5
26	b	. .		3	13		4	6
27	c	. .		5	14		6	Phil. 1
28	d	. .		7	15		8	2
29	e	. .		9	16		10	3
30	f	. .		11	17		12	4

[1] Cut off.

[JULY HATH XXXI DAYES.][1]

			Morning Prayer.		Evening Prayer.	
1	g	. .	Prov. 13	Luke 18	Prov. 14	Col. 1
2	a	. .	15	19	16	2
3	b	. .	17	20	18	3
4	c	. .	19	21	20	4
5	d	. .	21	22	22	1 Thefs. 1
6	e	. .	23	23	24	2
7	f	. .	25	24	26	3
8	g	. .	27	John 1	28	4
9	a	. .	29	2	30	5
10	b	. .	31	3	Eccle. 1	2 Thefs. 1
11	c	. .	Eccle. 2	4	3	2
12	d	. .	4	5	5	3
13	e	. .	6	6	7	1 Tim. 1
14	f	. .	8	7	9	2
15	g	. .	10	8	11	3
16	a	. .	12	9	Efay. 1	4
17	b	. .	Efay. 2	10	3	5
18	c	. .	4	11	5	6
19	d	. .	6	12	7	2 Tim. 1
20	e	. .	8	13	9	2
21	f	. .	10	14	11	3
22	g	. .	12	15	13	4
23	a	. .	14	16	15	Tit. 1, 2,
24	b	. .	16	17	17	3. Philemon
25	c	. .	18	18	19	Heb. 1
26	d	. .	20	19	21	2
27	e	. .	22	20	23	3
28	f	. .	24	21	25	4
29	g	. .	26	Acts 1	27	5
30	a	. .	28	2	29	6
31	b	. .	30	3	31	7

[1] Cut off.

[AUGUST HATH XXXI DAYES.][1]

				Morning Prayer.		Evening Prayer.	
1	c	.	.	Eſay. 32	Acts 4	Eſay. 33	Heb. 8
2	d	.	.	34	5	35	9
3	e	.	.	36	6	37	10
4	f	.	.	38	7	39	11
5	g	.	.	40	8	41	12
6	a	.	.	42	9	43	13
7	b	.	.	44	10	45	Jam. 1
8	c	.	.	46	11	47	2
9	d	.	.	48	12	49	3, 4
10	e	.	.	50	13	51	5
11	f	.	.	52	14	53	1 Pet. 1
12	g	.	.	54	15	55	2
13	a	.	.	56	16	57	3
14	b	.	.	58	17	59	4, 5
15	c	.	.	60	18	61	2 Pet. 1
16	d	.	.	62	19	63	2
17	e	.	.	64	20	65	3
18	f	.	.	66	21	Jer. 1	1 John 1, 2
19	g	.	.	Jer. 2	22	3	3
20	a	.	.	4	23	5	4
21	b	.	.	6	24	7	5
22	c	.	.	8	25	9	2Joh.3John
23	d	.	.	10	26	11	Jude
24	e	.	.	12	27	13	Revel. 1
25	f	.	.	14	28	15	2
26	g	.	.	16	Rom. 1	17	3
27	a	.	.	18	2	19	18
28	b	.	.	20	3	21	19
29	c	.	.	22	4	23	20
30	d	.	.	24	5	25	21
31	e	.	.	26	6	27	22

[1] Cut off.

[SEPTEMBER HATH XXX DAYES.] [1]

				MORNING PRAYER.			EVENING PRAYER.		
1	f	.	.	Jer. 28	Math. 1		Jer. 29	Rom. 1	
2	g	.	.	30	2		31	2	
3	a	.	.	32	3		33	3	
4	b	.	.	34	4		35	4	
5	c	.	.	36	5		37	5	
6	d	.	.	38	6		39	6	
7	e	.	.	40	7		41	7	
8	f	.	.	42	8		43	8	
9	g	.	.	44	9		45	9	
10	a	.	.	46	10		47	10	
11	b	.	.	48	11		49	11	
12	c	.	.	50	12		51	12	
13	d	.	.	52	13		Lam. 1	13	
14	e	.	.	Lam. 2	14		3	14	
15	f	.	.	4	15		5	15	
16	g	.	.	Ezech. 2	16		Ezech. 3	16	
17	a	.	.	6	17		7	1 Cor. 1	
18	b	.	.	13	18		14	2	
19	c	.	.	18	19		33	3	
20	d	.	.	34	20		Dan. 1	4	
21	e	.	.	Dan. 2	21		3	5	
22	f	.	.	4	22		5	6	
23	g	.	.	6	23		7	7	
24	a	.	.	8	24		9	8	
25	b	.	.	10	25		11	9	
26	c	.	.	12	26		Hos. 1	10	
27	d	.	.	Hos. 2	27		3	11	
28	e	.	.	4	28		5	12	
29	f	.	.	6	Mark 1		7	13	
30	g	.	.	8	2		9	14	

[1] Cut off.

[OCTOBER HATH XXXI DAYES.]

☽			Morning Prayer.		Evening Prayer.	
1	a	. .	Hos. 10	Mark 3	Hos. 11	1 Cor. 15
2	b	. .	12	4	13	16
3	c	. .	14	5	Joel 1	2 Cor. 1
4	d	. .	Joel 2	6	3	2
5	e	. .	Amos 1	7	Amos 2	3
6	f	. .	3	8	4	4
7	g	. .	5	9	6	5
8	a	. .	7	10	8	6
9	b	. .	9	11	Obad. 1	7
10	c	. .	Jonah 1	12	Jonah 2	8
11	d	. .	3	13	4	9
12	e	. .	Micah 1	14	Micah 2	10
13	f	. .	3	15	4	11
14	g	. .	5	16	6	12
15	a	. .	7	Luke 1	Nah. 1	13
16	b	. .	Nah. 2	2	3	Gal. 1
17	c	. .	4	3	5	2
18	d	. .	Hab. 1	4	Hab. 2	3
19	e	. .	3	5	Zeph. 1	4
20	f	. .	Zeph. 2	6	3	5
21	g	. .	Hagge. 1	7	Hagge. 2	6
22	a	. .	Zecha. 1	8	Zecha. 2	Ephes. 1
23	b	. .	3	9	4	2
24	c	. .	5	10	6	3
25	d	. .	7	11	8	4
26	e	. .	9	12	10	5
27	f	. .	11	13	12	6
28	g	. .	13	14	14	Phil. 1
29	a	. .	Mal. 1	15	Mal. 2	2
30	b	. .	3	16	4	3
31	c	. .	Gen. 1	17	Gen. 2	4

[1] Cut off.

[NOVEMBER HATH XXX DAYES.][1]

			Morning Prayer.		Evening Prayer.	
1	d	. .	Gen. 3	Luke 18	Gen. 4	Col. 1
2	e	. .	5	19	6	2
3	f	. .	7	20	8	3
4	g	. .	9	21	10	4
5	a	. .	11	22	12	1 Thes. 1
6	b	. .	13	23	14	2
7	c	. .	15	24	16	3
8	d	. .	17	John 1	18	4
9	e	. .	19	2	20	5
10	f	. .	21	3	22	2 Thes. 1
11	g	. .	23	4	24	2
12	a	. .	25	5	26	3
13	b	. .	27	6	28	1 Tim. 1
14	c	. .	29	7	30	2
15	d	. .	31	8	32	3
16	e	. .	33	9	34	4
17	f	. .	35	10	36	5
18	g	. .	37	11	38	6
19	a	. .	39	12	40	2 Tim. 1
20	b	. .	41	13	42	2
21	c	. .	43	14	44	3, 4
22	d	. .	45	15	46	Tit. 1, 2
23	e	. .	47	16	48	3 Phil.
24	f	. .	49	17	50	Heb. 1
25	g	. .	Exod. 1	18	Exod. 2	2
26	a	. .	3	19	4	3
27	b	. .	5	20	6	4
28	c	. .	7	21	8	5
29	d	. .	9	Acts 1	10	6
30	e	. .	11	2	12	7

[1] Cut off.

[DECEMBER HATH XXXI DAYES.] [1]

			MORNING PRAYER.		EVENING PRAYER.	
1	f	. .	Exod. 13	Acts 3	Exod. 14	Heb. 8
2	g	. .	15	4	16	9
3	a	. .	17	5	18	10
4	b	. .	19	6	20	11
5	c	. .	21	7	22	12
6	d	. .	23	8	24	13
7	e	. .	31	9	32	Jam. 1
8	f	. .	33	10	34	2
9	g	. .	35	11	Levit. 18	3, 4
10	a	. .	Levit. 19	12	20	5
11	b	. .	26	13	Num. 11	1 Peter 1
12	c	. .	Num. 12	14	13	2
13	d	. .	14	15	15	3
14	e	. .	16	16	17	4, 5
15	f	. .	20	17	21	2 Peter 1
16	g	. .	22	18	23	2
17	a	. .	24	19	25	3
18	b	. .	Deut. 1	20	Deut. 2	1 John 1, 2
19	c	. .	3	21	4	3
20	d	. .	5	22	6	4
21	e	. .	7	23	8	5
22	f	. .	9	24	10	2 Jo. 3 Jo.
23	g	. .	11	25	12	Jude.
24	a	. .	13	26	14	Rev. 1
25	b	. .	15	27	16	2
26	c	. .	17	28	18	3
27	d	. .	19	Rom. 1	20	18
28	e	. .	21	2	22	19
29	f	. .	23	3	24	20
30	g	. .	25	4	26	21
31	a	. .	27	5	28	22

[1] Cut off.

[ ][1] READE IN THE DAYES APPOYNTED BY THE CHURCH AT MORNING AND EVENING PRAYER.

The 25 of December for commemoration of the nativitie of our Lord.

MORNING.	EVENING.
Eſay. 9 : Luke 2.	Eſay. 7 : Titus 3.
Pſal. 19, 45, 85.	Pſal. 89: 110: 132.

Friday before Eaſter for the memorie of our Lordes paſſion.

MORNING.	EVENING.
Gen. 22 Luke 23.	Eſay 53 : Heb. 10.
Pſal : 22 : 51.	Pſal. 25, 26, 27.

Eaſter day for memorie of the Lord's refurrection.

MORNING.	EVENING.
Zachar. 9. Joh. 20.	Exod. 13. Coll. 3.
Pſal. 2, 57 : 3.	Pſal. 113, 114, 118.

The day of our Lord's Aſcenſion.

MORNING.	EVENING.
Deuter. 10. Act 1.	2 King : 2 Mark 16.
Pſal. 8, 15, 21.	Pſal. 24 : 48 : 108.

Whitſonday in memorie of the deſcending of the holy Ghoſt.

MORNING.	EVENING.
Act : 2.	John : 14.
Pſal. 45, 68.	Pſal. 104, 145.

[1] Cut off. Proper Leſſons and Pſalmes to be.

THE ORDER FOR

Morning and Evening [Prayer][1]

DAYLIE THROUGHOUT THE YEARE.

At the beginning both of Morning and Evening Prayer, the minister shall reade with a loud voice some one of these sentences of Scripture that follow, and then shall say that which is written after the saide sentences.

.18. ~~At what tyme so euer a synner doth repent him of his synne from the bottome of his heart, I will put all his wickednesse out of my remembrance, sayeth the Lord.~~[2]

Psal. 51. The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise.

Psal. 143. Enter not into judgement with thy servande, O Lord, for in thy sight shall no living man be justified.

Prov. 28. He that hideth his synnes shall not prosper, but whoso confesseth and forsaketh them shall haue mercie.

DEARLIE beloved brethren, the Scripture moveth us in sindrie places to acknowledge and confesse our manifold synnes and wickednesse, and that

[1] Cut off. [2] *Sic.*

we ſhould not diſſemble nor cloake them before the face of Almightie God our heavenly father, but co-
penitent[2]
feſſe them with ane humble ~~lowlie~~ and obedient heart, to the end that we may obtaine forgiveneſſe of the ſame by his infinit goodneſſe and mercie. And although we ought at all tymes humbly to acknowledge our ſynnes before God, yet ought we moſt chieflie ſo to do when we aſſemble and meete together to render thanks for the great benefits that we haue received at his hands to ſet furth [his moſt worthie praiſe, to hear his moſt holy word and to aſke][3] thoſe things that be requiſit and neceſſarie alſweill for the body as the ſoule; wherefore I pray and beſeech you als mony as be heere preſent to accompany me with a pure heart and humble voice unto the throne of the heavenlie grace, ſaying after me,

A generall confeſſion to be ſaid of the whole Congregation after the Miniſter kneelling.

ALMIGHTIE and moſt merciſull father, we have erred and ſtrayed from thy wayes like loſt ſheepe, we have followed too much the deviſes and deſires of our owne hearts, we have offended againſt thy holy lawes, we have left undone that which we ought to have done, and we have done thoſe things which we ought not to have done, and there is no health in us: but thou, O Lord, have mercye upon us miſerable offenders; ſpare thou them, O God, which confeſſe their faults; reſtore thou them that be peni-

[1] The headings of the pages are not in the MS.
[2] *Sic.* [3] Cut off.

tent, according to thy promiſes declared unto mankynde in Chriſt Jeſus our Lord, and grant, O moſt merciſull father for his ſake, that we may heerafter live a godlie righteous and ſober life to the glorie of thy holy name. Amen.

declaration of the[1]
The abſolution or remiſſion of ſynnes, to be pronounced by the Miniſter alone.

ALMIGHTIE God, the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſynner, but rather that he may turne from his wickedneſſe and live, and hath given power and commandement to his miniſters to declare and pronunce to his people being penitent the abſolution and remiſſion of their ſynnes, he pardoneth and abſolveth all them which truelie repent, and unfaynedly believe his holy goſpell; wherefore we beſeech him to grant us true repentance and his holy spirit, that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our lyfe heirefter may be pure and holy, ſo that at the laſt we may come to his eternall joy through Jeſus Chriſt our Lord. Amen.

Then ſhall he ſay the Lord's prayer.

OUR father which art in heaven, hallowed be thy name; thy kingdome come; thy will be done in earth, as it is in heaven; Giue us this day our daylie bread; and forgiue us our treſpaſſes as we forgiue them that treſpaſſe againſt us; and leade us not

[1] "Declaration of the" is in a different hand.

into temptation, but delyuer us from evill; for thine is the kingdom, the power, and the glorie for euer, Amen.

Then ſhall be ſaide or ſung this pſalme following.

Psal. 95. O COME let us ſing unto the Lord; let us mack a joyfull noyſe to the rock of our ſalvatioun.

2. Let us come before his preſence with thankſgiving, and make a joyfull noiſe to him with pſalmes.

3. For the Lord is a great God, and a great King aboue all Gods.

4. In his hand are the deepe places of the earth, the strength of the hills is his alſo.

5. The ſea is his and he made it, and his hands formed the dry land.

6. O come let us worſhip and bow doune, let us kneele before the Lord our Macker.

7 For he is our God, and we are the people of his paſture, and the ſheepe of his hand; to day if ye will heare his voice,

8 [Harden not your heart as in the][1] provocation, and as in the day of temptation in the wilderneſſe,

9. When your fathers tempted me, proved me, and ſaw my works fourtie yeare long was I grieved with this generation and ſaid,

10. It is a people that doe erre in their heart and they have not known my wayes,

11. Unto whom I ſware in my wraith, that they ſhould not enter into my reſt.

[1] Cut off.

Then ſhall he reade the pſalmes appoynted for the morning of that day. At the end whereof he ſhall ſay

Glorie be to the Father, and to the Sonne, and to the Holy Ghoſt, as it was in the beginning, is now, and ſhalbe, world without end.

After this he ſhall reade two chaptors, the first of the old teſtament, the secund of the new, as is appoynted in the table, and after eache chaptor a part of a pſalme is to be ſung, × [1]

a Befoir euerie chaptor he ſhall ſay, the firſt, ſecond chapter, and ſo furth of ſuch and ſuch a booke; and at the end of euerie chaptor, heer ends ſuch a chaptor of ſuch a booke.

Then ſhall the Creede or beliefe be ſaid, the Miniſter or Reader and people ſtanding.

I BELEEUE in God the Father Almightie, maker of heauen and earth, And in Jeſus Chriſt his only ſonne our Lord, who was conceived by the holy Ghoſt, borne of the Virgine Marie; ſuffered under Pontius Pilate; was crucified, dyed, and buried; he deſcended into hell; the third day he roſe againe from death; he aſcended into heaven; and ſitteth at the right hand of God the father Almightie; from thence ſhall he come to judge the quick and the dead; I beleeue in the holy Ghoſt; the holy Church univerſall; the cõmunion of Sanctis, the forgiveneſſe of ſynnes; the ryſing againe of the body; and life everlaſting. Amen.

[1] The mark × and the letter *a* in the margin perhaps refer to the fact that the Pſalms to be ſung are not indicated.

We hold it neceſſary yt upon the Sundayes ye ten commandements of ye law be diſtinctly

After this, theſe prayers following ſhalbe reade, the *read by ye minr*[1] whole congregatioune devoutlie kneeling.

ALMIGHTIE God unto whom all heartes be open, all deſires knowne, and from whom no ſecrets are hid, cleanſe the thoughts of our hearts, by the inſpiration of thy holy Spirit, that we may perfitelie love the, and worthily magnifye thy holy name through Jeſus Chriſt our Lord. Amen.

O ETERNALL and moſt mercifull God who hath kept us from the fears and dangers of this night, and hath brought us ſafelie to the beginning of this day, defend us in the ſame with thy mightie power; And grant that this day we fall into no synne, neither runne into any kynde of danger, But that all our doings may be ordered by thy governance to doe alwayes that which is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

A PRAYER FOR THE KING'S MAJESTIE.

O LORD our heavenly father, high and mightie, King of Kings, Lord of Lords, the only ruler of princes, who doeth from thy throne behold all the dwellars upon earth, moſt heartily we beſeech the with

[1] The interlineation is by the ſame hand as that which elſewhere has made corrections. The reading of the law is provided for farther on in the Sunday ſervice, where the ſame words are uſed as here, "We hold it nécceſſary," etc.

[thy favour to behold our moſt gracious][1] ſovereigne Lord King Charles,[2] and ſo repleniſh him with the grace of thy holy Spirit, that he may alwayes inclyne to thy will, and walk in thy wayes; endue him plentifully with heavenly gifts, grant him in health and wealth long to liue, ſtrengthen him that he may vanquiſh and overcome all his enemies, And finally after this lyfe he may attaine everlaſting joy and felicitie, through Jeſus Chriſt our Lord. Amen.

A PRAYER FOR THE QUEENE.[3]

ALMIGHTIE God wee beſeech the to bleſſe our gracious Queen and endue her with thy holy ſpirit, give her to proſper with all happineſſe, and mack her a happie mother of ſuccesfull children, to the increaſe of thy glorie, the comfort of his Ma^tie^, the joy of her owne heart, the ſafetie of the ſtate, and the preſervation of the Churche and true religion amongſt us, And this lyfe ended, grant her, O God, to liue with the in thy kingdome for ever, through Jeſus Chriſt our lord. Amen.

A PRAYER FOR THE PRINCE ELECTOR PALATINE HIS LADY AND THEIR POSTERITIE.

WE beſeech the likewiſe, O God, who has promiſed to be a father of thine elect and of their ſeede, to bleſſe with thy mercies the prince Elector Palatine,

[1] Cut off.

[2] The name of the reigning ſovereign muſt have been ſubſtituted for that of his father in the original draft.

[3] This prayer muſt have been written before the Queen had any children, and was in all likelihood added in 1629, when the Liturgy was ſent to London.

his ladye and their noble progenie; Enrich them with thy grace, preſerve them by thy power, leade them ſafe out of all their troubles, and bring them in end to thine everlaſting kingdome, through Jeſus Chriſt our Lord. Amen.[1]

A PRAYER FOR THE WHOLE ESTATE OF CHRIST'S CHURCH.

BE pleaſed alſo, moſt mercifull father, to looke with pitie and compaſſion upon thy whole church militant on earth, and all the members thereof, Reduceing ſuch as be ignorant from the miſerable captivitie of blindneſſe and errour wherein they are kept to ye pure underſtanding and knowledge of thy trueth; confirming them that are already called to the profeſſion of the ſame, and perfiteing the worke of thy grace in everie one in whom the ſamyn is begunne: To this effect increaſe, we beſeech the, the number of labourers in thy harveſt, And grant that theſe whom thou haſt placed Biſhops and Miniſters in thy Church may both in there life and doctrine be found faithfull, ſetting only before their eyes thy glorie, that ſo by their travels all thy poore ſheepe which wander and go aſtray may be gathered and brought home to thy fold; Raiſe them up, O God, that are fallin from the, ſtrengthen and encourage ſuch as are weake, Giue

[1] The mark of eraſure acroſs the prayer for the Elector was probably made in England. It was objected to Laud, "that political motives had cauſed him to omit the names of the Prince Elector Palatine and the Lady Elizabeth his wife after 1632" in the Engliſh Prayer Book.—Proctor on the *Book of Com. Prayer*, p. 242.

health to thoſe that are in ſickneſſe, reliefe to ſuch as are ony wayes diſtreſſed, patience and conſtancie to them that are perſecuted for the teſtimonie of thy trueth, ſafetie to them that are in dangers by ſea or travelling other wiſe in their [ ][1] in ſorrow, eſpeciallie to ſuch as are troubled in conſcience for their ſinnes; finally, thou that art the God of grace and knoweſt what is moſt needfull for everie one, and haſt abundance to ſupplie the neceſſity of all, vouchſafe unto all thy ſaints whereſoever, theſe graces and gifts which thou knowes to be moſt expedient for them, for his ſake who is the Mediator of grace Jeſus Chriſt our Lord. Amen.

Or this,

ALMIGHTIE and ever-living God, who by thy holy Apoſtle haſt taught us to make our prayers and ſupplications, and to giue thanks for all men; wee humbly beſeech thee moſt mercifully to receive theſe our prayers which we offer unto thy divyne Majeſtie; Beſeeching the to inſpire continually thy univerſall church with the ſpirit of truth, unitie, and concord; And grant that all they who doe confeſſe thy holy name may agree in the truth of thy holy word, and live in unitie and godly love. We beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes, and Governours, And ſpecially thy ſervand Charles our King, that under him we may be godlie and quyetlie governed, and grant unto his whole counſell, and to all that be put in authoritie under him, that they may

[1] Cut off.

truely and indifferently miniſter juſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of true religion and vertue; Give grace, O heavenly father, to all Biſhops, paſtors, and miniſters that they may both by their life and doctrine ſet furth thy true and lively word and rightly and duely adminiſter thy holy ſacraments;. And to all thy people giue thy heavenly grace, and ſpecially to this congregation here preſent that with meeke hearte and due reverence they may heare and receave thy holy word, truely ſerving thee in righteouſneſs and holynes all the days of their life; And we moſt humblie beſeech the of thy goodneſſe, O Lord, to comfort and ſuccour all them which in this tranſitory life be in trouble, ſorrow, neid, ſickneſſe, or ony other adverſitie; Grant this, O father, for Jeſus Chriſts ſake our only mediator and advocat. Amen.

THE grace of our Lord Jeſus Chriſt, and the loue of God, with the fellowſhip of the holy Ghoſt be with us all euermore. Amen.

ANE ORDER FOR

Evening Prayer

THROUGHOUT THE YEARE.

The Miniſter or Reader ſhall ſay

COME let us worſhip and fall doune before the Lord our maker, let us try our wayes, confeſſe and forſake our ſinnes, and lift up our hearts and hands to God in the heavens, ſaying

O LORD God, father everlaſting and full of pittie, we acknowledge and confeſſe that we be not worthy to lift up our eyes to heaven, much leſſe to preſent ourſelves before thy majeſtie with confidence, that thou wilt heare our prayers, and grant our requeſts if we conſider our own deſervings; for our conſciences doe accuſe us, and our ſinnes witneſſe againſt us, and we know that thou art ane upright judge, who doeth not juſtifie ſinners and wicked men, but puniſheth the faults of all ſuche as tranſgreſſe thy commandements; yit, moſt mercifull father, ſith it hath pleaſed thee to command us to call upon thee in all Ps. 50.
our [troubles and adverſities, promiſing even then to help

us][1] when we feele our ſelves as it were ſwallowed up
Psal. 18. of / death and deſperation; we utterly renunce all worldlie confidence and flye to thy ſoveraigne bountie as to our only ſtay and refuge. Beſeeching thee not to call to remembrance our manifold ſynnes and
Psal. 79. wickedneſſe whereby wee continually provock thy wraith and indignation againſt us; neither our negligence and unkindneſſe who have neither worthily eſteemed, nor in our lives ſufficiently expreſſed the ſweete comfort of thy Goſpell revealed unto us; but rather to accept the obedience and death of thy ſonne
Heb. 10. Jeſus Chriſt who by offering up his bodie in ſacrifice once for all hath made a ſufficient recompenſe for all our ſinnes; Have mercie therefore upon us, o lord,
Psal. 19. and forgiue us our offences; Teach us by thy holy ſpirit that wee may rightlie weigh them, and earneſtly repent us of the ſame; And ſo much the rather, o
Psal. 58. lord, becauſe that the reprobate and ſuch as thou haſt forſaken cannot praiſe thee nor call upon thy name, but the repenting hert, the ſorrowfull mynde, the con-
Psal. 5. ſcience oppreſſed, hungring and thirſting for thy grace, ſhall ever ſet furth thy praiſe and glory; And
Psal. 107. albeit we be but wormes and duſt, yet thou art our Creator and we be the worke of thine hands, yea
Psal. 22. thou art our father, and we thy children, thou art our ſhepheard and we thy flock, thou art our redeemer and
2 Cor. 6. wee thy people whom thou hes bought, thou art our
Jer. 10. God and wee thine inheritance; Correct us not therefore in thine anger, o Lord, neither according to our
Ps. 6. deſervings puniſh us, but mercifullie chaſtiſe us with

[1] Cut off.

a fatherly affection, that all the world may know that at what tyme ſoever a ſinner doeth repent him of his ſynne frome the bottome of his heart, thou wilt put away his wickedneſſe out of thy remembrance, as thou haſt promiſed by thy holy prophet, and ſealed up the ſame to us by the blood of Jeſus, in whoſe name &c. Ezech. 18.

Then ſhall he reade the Pſalmes appoynted for the evening prayer of that day, concluding the ſame with Glorie be to the father, &c.

Afterwards the chaptors of the old and new Teſtaments ſet doune in the Table ſhalbe reade, And after ye firſt chaptour the ſong called (Magnificat) and after the ſecond, the ſong of Simeon called (Nunc dimittis) is to be ſung.

And the Beliefe rehearſed, I believe in God, &c. he ſhall deſire the congregation to pray.

O GOD, from whom all holy deſires, all good counſales and all juſt workes doe proceede, giue unto thy ſervands that peace which the world cannot giue, that both our hearts may be ſet to obey thy commandements, and alſo that by the wee being defended from the feare of our enemies may paſſe our tyme in reſt and quietneſſe through the merits of Chriſt Jeſus our Saviour ~~Amen~~.[1] *And forasmuch as thou haſt appoynted the night for reſt as the day for labour,* Lighten our darkneſſe we beſeeche the, O Lord, and by thy great mercie defend us from all perrills and dangers of this night; Sanctifie the reſt of the ſame unto us, that we by it may be made fitter for the

[1] In the MS. the Amen is eraſed, and the line that follows is written by a different hand. It is taken from Calvin's Evening Prayer.

labour of the next day; |And ſo both night[1] and day being ſpent according to thy will, we may be prepared for that great day of thine which hath no night ſucceeding. |Grant this, O Lord, for the loue of thy only ſonne our Saviour Jeſus Chriſt. Amen.

After theſe petitions, let the prayer for the Kings Matie be read, as in the Morning Prayer, and the reſt of the prayers that follow unto the end.

Thus endeth the morning and evening prayers throughout the whole yeare.

It is alwayes to be underſtoode, that albeit two pſalmes be only named to be ſung at ye morning and evening prayer, the Miniſter or Reader may change the ſame with other pſalmes, as he ſall find occaſion.

As lykewiſe the confeſſions and prayers formerly uſed in our church and afterwards ſubjoyned[2] may upon occaſions be read, ſo as the order preſcribed be not neglected.

In the commemoration of the Nativitie, paſſion, reſurrection, and aſcenſion of our Saviour, as alſo of the deſcending of the holy Ghoſt; let theſe prayers be uſed after the ordinary are read, and before the bleſſing.

A PRAYER ON THE DAY OF THE NATIVITIE.

ALMIGHTIE God, who hath given us thy only begotten ſonne to tack our nature upon him and to be borne of the bleſſed Virgine Marie; Grant that we being regenerat, and made thy children by adoption and grace may dailie be renued by thy

[1] Theſe marks in the MS. are probably meant to ſhow that the ſentence ſhould be omitted.

[2] In the ſervice for Sunday. The words "formerly uſed" were meant to apply after this liturgy ſhould be authoriſed.

holy Spirit through the ſame our Lord Jeſus Chriſt who liueth and reigneth with the and with the holy Ghoſt world without end. Amen.

On the day that our Saviours paſſion is remembered, let this prayer be read.

Leave roume for it.[1]

ALMIGHTIE and moſt mercifull God who of thy great and unſpeakable loue to mankinde didſt give thy ſonne and our Saviour Jeſus Chriſt to ſuffer the moſt bitter and ignominious death of the croſſe for us, moſt humbly we beſeech thee to accept his death for a ſatiſfaction and recompence for all our ſinnes; And grant that wee may heerby learne to hate and forſake all iniquitie, and carefully giue ourſelves from this tyme forward to the practiſe of true holineſſe, following him who is left us for ane example in humilitie, patience, and all the other vertues, that ſo at length we may be made partakers of thoſe everlaſting joyes which are purchaſed to us by his deathe and bloody paſſion: And for as muche as thou haſt ſaid in thy word, that thou willeſt not the death of a ſinner, bot rather that he ſhould be converted and liue, we humbly entreat thy ma^tie even for thy ſonnes ſake to have mercie upon all Jewis, Turks, heretiques and other infidels, and take from them all ignorance, hardneſſe of heart, wilfull contempt of thy word, and ſo fetch them home to thy flock, that they may be ſaved amongſt the remnant of thy true Iſraelites, and be made one fold under one ſheepheard Jeſus Chriſt our

[1] In a different hand.

Lord who liueth with the and w^t the holy Ghoſt world without end. Amen.

On the day of the reſurrection let this be ſaid after the ordinary prayers.

ALMIGHTY God who hath given thy ſonne to die for our ſinnes and riſe againe for our righteouſnes, Giue us we beſeech [ ][1] always to remember this thy moſt ineſtimable mercie, and daylie to endeavour our ſelves to follow the example of thy bliſſed ſonne, his moſt holy life, fleeing the things which be contrarie to thy will, and doing thoſe things which be agreeable to the ſamyn through Jeſus Chriſt our Lord. Amen.

On the day of Aſcenſion let this prayer after the ordinary be uſed.

ALMIGHTIE God who haſt exalted thy only ſonne Jeſus Chriſt, and haſt given him a name aboue all names in heaven and earth and under the earth, vouchſafe wee beſeech thee the continuance of thy favour, and never leave us till by thy mercie we be exalted unto the ſame place whither he is gone before *who beleeve* us; And in the meane while Grant that we afcend *Jeſus Chriſt to have aſcended unto ye heavens may alſo* thither both in heart and mynde, and ~~ſo our dwelling~~ *that we dwell*[2] may ~~be~~ continually with him who liueth and reigneth with thee and the holy Spirit now and euir. Amen.

[1] Cut off.

[2] The words interlined are in a different hand, the emendation making the prayer more like the Engliſh Collect.

On Whitſonday let this be ſaid after the ordinary prayers.

EVERLASTING God which as upon this day didſt ſend thy holy Ghoſt to illuminate the hearts of thy Apoſtles and ſervands, Grant we beſeech thee that by the light of the ſame Spirit we may be guided in thy trueth, having right judgement in all things, and rejoyſing evermore in his holy comfort through the mercie of Chriſt Jeſus our Saviour, who liveth and reigneth with thee in the unitie of the ſame Spirit, one God, world without end. Amen.

ADVERTISEMENT TOUCHING THE ORDER OF COMMON PRAYER TO BE OBSERVED EVERIE SUNDAY THROUGHOUT THE YEARE.

Becauſe the people are uſed to meete more frequently on thoſe dayes, we hold it neceſſarie, that beſydes the ordinary Scripturs which are reade, the ten commandements of the law be diſtinctly read by the Miniſter immediatlie after the beliefe is ſaid, And that the people be brought ſo farre as may be done to this cuſtome, that after everie commandement they aſk mercie of God for their tranſgreſſion of the ſame, in this manner :—

Miniſter.

God ſpake theſe words and ſaid, I am the Lord thy God; thou ſhalt have none other gods but me.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Miniſter.

Thou ſhalt not mack to thy ſelfe any graven imagé, nor the likeneſſe of any thing that is in heaven aboue or in the earth beneath, or in the water under the earth, thou ſhalt not bow doune to them nor worſhip them, for I the Lord thy God am a jealous God, and viſits the ſinnes of the fathers upon the children unto the third and fourth generation of them that hate mee, and ſhewis mercie unto thouſands of them that loue mee and keep my commandements.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Miniſter.

Thou ſhalt not tack the name of the Lord thy God in vaine, for the Lord will not hold him guiltleſſe that taketh his name in vaine.

People.

Lord have mercie upon us, and incline our hearts to keepe this law.

Miniſter.

Remember that thou keepe holy the Sabboth day, ſixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeaventh is the Sabboth of the Lord thy God, in it thou ſhalt doe no maner of worke thou nor thy ſonne, nor thy daughter, thy manſervand nor thy mayde ſervand, thy cattell, nor the ſtranger that is within thy gates; for in ſixe dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeaventh day, and hallowed it.

People.

Lord have mercie upon us, and inclyne our hearts to keepé this law.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God hath given thee.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Miniſter.

Thou ſhalt doe na murther.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Miniſter.

Thou ſhalt not commit adulterie.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Miniſter.

Thou ſhalt not ſteale.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Miniſter.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

People.

Lord have mercie upon us, and inclyne our hearts to keepe this law.

Miniſter.

Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervand, nor his mayde, nor his oxe nor his aſſe, nor any thing that is thy neighbours.

People.

Lord have mercie upon us, and write all theſe thy lawes in our hearts wee beſeech thee.

[ ][1] alſo that in place of the firſt confeſſion appoynted to be reade on uther dayes, one of theſe confeſſions following, wherewith the people is accuſtomed, to be uſed.

Rom.[2] O ETERNALL God, and moſt mercifull father, we confeſſe and acknowledge heere before thy
Psal. divine maieſtie that we are miſerable ſinners, con-
Psal. 3. ceaved and borne in ſinne and iniquitie, ſo that in us
Gal. by nature there is no goodneſſe, for the fleſh evermore rebelleth againſt the ſpirit whereby wee continually
Rom. tranſgreſſe thy holy precepts and commandements,
Jer. 3. and ſo doe purchaſe to ourſelves through thy iuſt
Isay. 2. judgement death and damnation: Notwithſtanding, o heavenly father, forasmuch as thou haſt givin us
Col. 3, 2. grace to be diſpleaſed wt ourſelves for the ſinnes that
Rom. 6. wee have cõmitted againſt thee and doe unfaynedly
Eph. 4. repent us of the famyn, we moſt humbly beſeech thee
1 Pet. 2. for Jeſus Chriſt thy ſonnes ſake, to ſhew thy mercie upon us, to forgiue us all our ſinnes, and to increaſe

[1] Cut off. The loſs of theſe words makes it doubtful whether the excluſive uſe of the old prayers was required on Sundays or not.

[2] The number of [illegible] of the chapters is cut off.

thy holy Spirit in us, that we acknowledging from the bottom of our hearts our owne unrighteouſneſſe, may from hencefoorth not only mortify our ſinfull luſtes and affections, but alſo bring furth ſuch fruits as may be agreeable to thy moſt bleſſed will: not for the worthineſſe of our workes, but for the merits of thy dearlie beloved ſonne Jeſus Chriſt our only ſaviour, whom Rom. 5. thou haſt alreadie givin ane oblation and offering for Heb. 9. our ſinnes, and for whoſe ſake we are certainly perEph. 2. ſuaded that thou wilt deny us nothing that we ſhall Joh. 14. Math. 7. aſke in his name according to thy will, for thy holy Jam. 1. Spirit doeth aſſure our conſciences that thou art our mercifull father, and ſo loveſt us thy children through Joh. 3. him, that nothing is able to remove thy heavenly Rom. 8. grace and favour from us; To thee therefore, o father, Rom. 8. with the ſonne and the holy Ghoſt be all honour and Rom. 8. glory, world without end. Amen.

[A confeſſion of ſins to be uſed before ſermon.][1]

TRUETH it is, o Lord, that we are unworthy to come to thy godly preſence by reaſon of our manifold ſinnes and wickedneſſe, much leſſe are wee worthy to receave any grace or mercy at thy hands, if thou ſhould deale with us according to our deſervings: for wee have ſinned, o Lord, againſt thee, and we have offended thy godly and divine maieſtie; if thou ſhould begynne to reckone with us even from our firſt conception in our mothers wombe thou canſt find nothing at all in us but occaſion of death and eternall damnation; for trueth it is that firſt wee were

[1] Cut off. We give the title as it i[illegible] in Knox's Liturgy.

conceived in ſinne, and in iniquitie was every one of us borne of our mother, All the dayes of our lyfe wee have ſo ſtill continued in ſinne and wickedneſſe that rather wee have given ourſelves to follow the corruption of this our fleſhly nature then otherwiſe with that earneſt care and diligence to ſerve and worſhip thee our God as it becommeth us. And therefore if thou ſhouldſt enter into judgement with us, juſt occaſione haſt thou not only to puniſh theſe our wretched and mortall bodies, but alſo to puniſh us both in body and ſoule eternally, if thou ſhouldſt handle us according to the rigour of thy juſtice: Bot yit, o Lord, as on the one part we acknowledge our owne ſinnes and offences, together with the fearfulle judgements of the, our God, that juſtly by reaſone thereof thou mayſt poure upon us, ſo alſo on the other part wee acknowledge thee to be a mercifull God, a loving and a favourable father to all them that unfaynedly turne unto thee; Wherefore, o Lord, we thy people and the workmanſhip of thine owne hands moſt humbly beſeech thee for Chryſt thy ſonnes ſake to ſhow thy mercie upon us, and forgive us all our offences, impute not unto us the ſinnes of our youth, neither yit receive thou a reckoning of us for the iniquitie of our old age, but as thou [haſt shewed thyſelf merciful to all them that][1] have truely called unto thee, ſo ſhew the like mercy and favour [illegible]s thy poore ſervands: Indue our hearts, o God, with [illegible]ch a true and perfite acknowledging of [illegible]innes [illegible]wee may poure foorth before thee the un[illegible] [illegible]d fobs of our troubled hearts

[1] [illegible]t off.

and afflicted conſciences for our offences cõmitted againſt thee: Inflame our hearts with ſuch a zeale and fervency towards thy glory, that all the dayes of our life our only ſtudie, travell, and labour may be to ſerve and worſhip thee our God in ſpirit, in trueth, and veritie, as thou requireſt of us; And that this may be the better performed of us, preſerve us from all impediments and ſtayes that in any wiſe may hinder or ſtop us in the ſame, but in ſpeciall, o Lord, preſerve us from the craft of Satan, from the ſnares of ye world, and from the naughtie luſts and affections of the fleſh: make thy good Spirit, o God, once to take ſuch full poſſeſſion and dwelling in our hearts that not only all the actions of our life, bot alſo the words of our mouthis and the leaſt thought and cogitation of our mynds may be guided thereby; and finally grant that all the time of our lyfe may be ſo ſpent in thy true feare and obedience that altogether wee may end the ſame in the ſanctification and honouring of thy bleſſed name through Jeſus Chriſt our Lord, To whom with thee and the holy Ghoſt be all honour and glory for now and euer. Amen.

Likewiſe at the diſcretion of the Miniſter or Reader the prayer following may be uſed at the end of the publick ſervice.[1]

HONOUR and praiſe be giuen unto the, o Lord God Almightie, moſt deare father of heaven for all thy mercies and loveing kindneſſe ſhewed unto us in that it hath pleaſed thy gratious goodneſſe freely and of

[1] Bishop Cowper, in his Seven Days' Conference, in which he gives a deſcription of public worſhip in his time, ſpeaks of the concluding prayer in the Sunday ſervice as a thankſgiving.

thine owne accord to elect and chooſe us to [ſalvation before][1] the begynning of the world; and even lyke continuall thanks be given to thee for creating us after thine owne image; for redeeming us with the pretious blood of thy deare Sonne when wee were utterly loſt; for ſanctifying us with thy holy Spirit, in the revelation and knowledge of thyne holy word; for helping and ſuccouring us in all our needs and neceſſities; for ſaveing us from all dangers of body and ſoule; for comforting us ſo fatherly in all our tribulations and perſecutions; for ſpairing us ſo long and giveing us ſo large a tyme of repentance; Theſe benefits, o moſt mercifull father, lyke as we acknowledge to have receaved them of thyne only goodneſſe, Even ſo wee beſeech thee for thy deare ſonne Chriſt Jeſus ſake to graunt us always thine holy Spirit whereby we may continuallie grow in thankfulneſſe towards thee, to be led into all trueth and comforted in all our adverſities; O Lord ſtrengthen our faith, kindle it more in fervency and loue towards thee and our neighbours for thy ſake; Suffer us not, moſt deare father, to receave thy word any more in vaine: but graunt us alwayes the aſſiſtance of thy grace and holy Spirit, that in heart, word, and deed wee may ſanctifie and doe worſhip to thy name: Help to amplify and encreaſe thy kingdome, that whatſoever thou ſends we may be heartily weill content with thy good pleaſure and will: Let us not lacke the thing, o father, without wch we cannot ſerve thee, but bliſſe thou ſo all the works of our hands that we may have ſufficient and not to be

[1] Cut off.

chargeable bot rather helpfull to others: Be mercifull, o Lord, to our offences, and ſeeing our debt is great which thou haſt forgiven us in Jeſus Chriſt, make us to love thee and our neighbours so much the more: Be thou our father, our capitane, and defender in all tentations, hold thou us up by thy mercifull hand, that we may be delyvered from all inconveniences, and end our lyves in the ſanctifying and honouring of thy moſt holy name through Jeſus Chriſt our Lord and only Saviour [So be it. Let thy mighty hand][1] and outſtretched arm, o Lord, be ſtill our defence, thy mercie and loveing kindneſſe in Jeſus Chriſt thy deare Sonne our Salvation; thy true and holy word our inſtruction; thy grace and holy Spirit our comfort and confollation unto the end and in the end. Amen.

O Lord increaſe our faith, &c.

It was the ancient cuſtome of our church uponn the Sundayes at Afternoone to ſing the 119 pſalme, which we think beſt to be ſtill retayned in uſe, by ſinging a ſection of the ſame before ſermon and ane other after; And when it is ended, let the ſame be begun of new againe.

A prayer againſt tempeſts of wind and rayne if the tyme require to be ſaid after the ordinarie prayers.

O LORD our God who hath threatened in thy law to conſume the frutes of the earth with ſtormy winds, blaſting, and mildew, when as men forſake thy commandements, moſt juſtlie may thou bring upon us theſe and all others thy plagues which for our iniquities we have worthily deſerved; yit for thy

[1] Cut off.

Chriſt's ſake wee intreatè thee to be mercifull unto us, and receave us in thy favour, ſending us ſuch weather as thereby we may receaue thè frutes of the earth in due ſeaſon, and learne both by thy puniſhment to amend our liues and for thy clemencie to give thee praiſe and glorie through Jeſus Chriſt our Lord. Amen.

For raine if the tyme require.

O GOD our heavenly father, who by thy ſonne Jeſus Chriſt haſt promiſed to all them that ſeeke thy kingdome and the righteouſneſſe thereof, everie thing that is neceſſarie for their bodily ſuſtenance; ſend us, wee beſeech thee in this our neceſſity ſuch moderat rayne and ſhowers that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.

In time of dearth and famyn.

O GOD our heavenly father, whoſe gift it is that the rayne doeth fall, the earth is fruteful, beaſts increaſe, and fiſhes doe multiply; behold wee beſeech thee the afflictions of thy people, and grant that this ſcarſitie and dearth (which wee doe now moſt juſtly ſuffer for our iniquities) may through thy goodneſſe be mercifully turned unto cheapneſs and plenty, for the loue of Jeſus Chriſt our Lord. Amen.

In time of any common plague or ſickneſſe.

ALMIGHTIE God, who delytes not in the death of ſynners, nor doeth afflict the children of men willingly, we confeſſe that by our ſinnes wee have provocked thee to draw this thy ſword againſt us,

whereby we are conſumed in thine anger; But we entreate thee, o Lord, in thy wraith to remember mercie; and as in the tyme of thy ſervand David, when thou didſt ſlay with the plague of peſtilence three ſcore and ten thouſand yit remembering thy mercie, thou ſaved the reſt; Have pitie upon us miſerable ſynners, that now are viſited with great ſickneſſe and mortalitie, that like as thou didſt then command thine angell to ceaſe from puniſhing any more, ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſſe, through Jeſus Chriſt our Lord. Amen.

In tyme of warre.

O ALMIGHTIE God, King of all Kings and Governour of [all things, whoſe power no creature is able][1] to reſiſt, to whom it belongeth juſtly to puniſh ſynners, and to be mercifull to them that truly repent; ſaue and deliver us wee humbly beſeech thee from the hands of our enemies, abate their pride, aſſuadge their malice, and confound their devyces, that wee being armed by thy defence may be preſerved evermore from all perrils to glorifie thee who art the only giver of all victorie, through the merits of thy only ſonne Jeſus Chriſt our Lord. Amen.

In tyme of perſecution of the trueth.

ALMIGHTY God, wee have juſtly deſerued that thou ſhouldeſt ſcourge us with the rodd of men and delyver us into the hands of enemies; and now

[1] Cut off.

wee ſee the ſcourge prepared for us before our eyes, for they that hate us have conſpired together to take away our liues, and which is dearer then our life to bereave us of the comfortable light of thy glorious Goſpell: They have ſaid that there is no helpe in God for us, and haue lifted up their voice to blaſpheme thy eternall trueth; But, O Lord, thou art our buckler, our Glory, and the lifter up of our heads. It matters not what becomes of us, but let not the enemy reproach thy name in us, neither let them be aſhamed that put their truſt in thee; Ariſe, o God, and let not the rage of man turne unto thy praiſe; Remember not againſt us our former iniquities, for wee are brought verie low; feare is upon us on everie ſyde; And there is no ſtrength in us, but thou, O God of our ſalvation, help us for the glorie of thy name, delyver us, and purge away our ſinnes for thy name's ſake; Wherefore ſhould the heathen ſay where is there God: make thy ſelfe knowne, O Lord, amongſt them in our ſight by avenging the bloode of thy ſervands which they have ſhed: Let the ſighing of the priſonars come before thee; According to the greatnes of thy power preſerue thoſe that are appoynted to die; and render to thine enemies ſeven fold in their boſoms: According to the reproach wherewith they have reproached thee, ſo wee thy people and ſheepe of thy paſture ſhall giue thee thanks for ever, through Jeſus Chriſt our Lord. Amen.

In tyme of harveſt.

O GOD our heavenly father, who by thy gracious providence haſt made the earth to bring forth

her fruits for our uſe in this thy appoynted tyme, wee moſt humblie beſeech thee to bliſſe this ſeaſon, and make it faire and temperat, that the bliſſings which thou haſt ſent being collected and gathered in for the comfort of thy creatures wee may have the greator occaſion to praiſe thy bliſſed name, and declare thy kindneſs towards us in Jeſus Chriſt our Lord. Amen.

FORMES OF THANKSGIVEINGS AFTER BENEFITES RECEIVED.

A Thankſgiveing for rayne.

O GOD our heavenly father, who by thy glorious providence doeſt cauſe the former and latter rayne to deſcend upon the earth, that it may bring foorth fruite for the uſe of man, wee giue thee humble thanks that it hath pleaſed thee in our greateſt neceſſities to ſend us at the laſt a joyfull rayne upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thine unworthy ſervands and to the glorie of thine holy name through thy mercies in Jeſus Chriſt our Lord. Amen.

A thankſgiveing for faire weather.

O LORD God, who haſt juſtly humbled us by thy late plague of [immoderate rain and waters, and in thy mercy haſt relieved and][1] comforted our ſoules by this ſeaſonable and bleſſed change of weather, wee praiſe and glorifie thine holy name for this thy mercie, and will alwayes declare thy loving

[1] Cut off.

kindneſſe from generation to generation through Jeſus Chriſt our Lord. Amen.

A Thankſgiveing for Plenty.

O MOST mercifull father, who of thy gratious goodneſſe haſt hard the devout prayers of thy church, and turned our dearth and ſcarſitie into cheapneſs and plentie, wee giue thee humble thanks for this thy ſpeciall bountie, Beſeeching the to continue this thy lovingkindneſſe unto us, that our land may yeeld us her frutes of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

A Thankſgiveing for peace and victorie.

O ALMIGHTIE God, who art a ſtrong tower of defence unto thy ſervands againſt the face of their enemies, we yeeld the praiſe and thanks for our delyverance from thoſe great and apparent dangers wherewith wee were compaſſed; we acknowledge it thy goodneſſe, that wee were not delyvered ouer as a prey unto them, Beſeeching thee ſtill to continue ſuch thy mercies toward us, that all the world may know that thou art our Saviour and mightie delyverer through Jeſus Chriſt our Lord. Amen.

A Thankſgiveing for deliuerance from the plague.

O LORD God, who haſt wounded us for our ſinnes and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation, and now in the midſt of judgement remembring mercy haſt redeemed our ſoules from the jawes of death, wee offer unto thy fatherly goodneſſe our ſelves our ſoules and bodies

which thou haſt delyvered, [to be a living ſacrifice unto thee always][1] praiſing and magnifying thy mercies in the midſt of the congregatioun, through Jeſus Chriſt our Lord. Amen.

Or this,

WEE humblie acknowledge before thee, O moſt mercifull father, that all the puniſhments which are threatened in thy Law might juſtlie have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſſe of heart, yet ſith it hath pleaſed thee of thy tender mercie upon our weake and unworthy humiliation to aſſuage the noyſome peſtilence wherewith lately we have bene sore afflicted, and to reſtore the voice of joy and health into our dwellings, Wee offer unto thy divine Ma^tie the ſacrifice of praiſe and thankſgiveing, lauding and magnifying thy glorious name for ſuch thy preſervatioune and providence over us, through Jeſus Chriſt our Lord. Amen.

Ane neceſſarie advertiſement for this tyme.

IN all our prayers and thankſgiveings it is to be remembered that the dueties of Chriſtians aſſembled is to ſay Amen at the end of every of them, alſweill to declare their attention, as to witneſs the affection and conſent of their hearts unto all the ſervyce, that is performed to God in his ſanctuarie: That this was a cuſtome obſerved by Chryſtians in the primitive church, and in the Apoſtles owne dayes appeares by

[1] Cut off.

that which Sanct Paul hath, 1 Cor : 14 : 16, where commanding churche ſervice to be done in a language that people may underſtand, he ſubjoynes this reaſon from ane inconvenient, If prayer and praiſe be not made in a language knowne that the hearers [may underſtand, how] [1] ſhall he that is in the place of the unlearned ſay Amen, at the giveing of thanks, ſeeing he knowes not what thou ſayeſt? Now praiſed be God, the Lord ſpeaks unto his people in their owne language, they heare and underſtand the prayers and praiſes which are made in the church; why then ſhall they omitt this chriſtian duetie to ſay Amen to them? neither is it enough in their hearts to think, or with a ſecret and whiſpering voice to utter it, for the Apoſtle tells them their part is to ſay *Amen:* As in the ſinging of pſalmes both heart and mouth is concurring, pſal. 9, 1, ſo ſhould we both in heart and mouth teſtifie by this publick declaratioun that wee have our part in all the prayers and praiſes which are ſent up unto God, and that we allow and ſubſcribe unto the ſamyn : And wee nothing doubt but all that feare God and profeſſe his trueth with us will hereafter carefully obſerve the ſame.

[1] Cut off.

THE MINISTRATION OF BAPTISME TO BE USED IN THE CHURCH.

It is moſt convenient that Baptiſme ſhould not be miniſtered but upon Sundayes and other dayes when moſt number of people may come together, alſwell for that the congregation there preſent may teſtifie the receiving of them that be newlie baptiſed unto the number of Chriſt's church, As alſo becauſe that in the baptiſme of infants every man preſent may be put in remembrance of his owne profeſſioun made to God in his baptiſme: nevertheleſſe, if neceſſitie ſo require, the miniſter is not to refuſe baptiſme at any tyme or in any place, according to the Eccleſiaſtical lawes [1] ~~late ordinance of the Church~~ made concerning the ſame. When there are children to be baptiſed the parents ſhall give knowledge to the miniſter over night or in the mornyng who being preſented by the fathers [2] ~~and~~ or Godfathers, the miniſter ſhall demand of them this queſtion

Miniſter.

DOE you preſent this childe to be baptiſed, earneſtly deſiring that he may be received in the fellowſhip of Chryſt's myſticall bodie, which is his church, and be marked with the mark of Chriſtians, that is Baptiſme.

Parent's Anſwer.

Yea, it is our deſire.

Then ſhall the miniſter ſay

DEARLY beloved, foraſmuch as all men be conceived and borne in ſynne, and that our

[1] "Late ordinance of the Church." Private baptiſm was allowed by the Perth Aſſembly in 1618, and the words eraſed had been copied from the firſt draft apparently, and were corrected in 1629.

[2] It is "the Father and Godfather" in the Book of Common order, but in 1616 the Aſſembly enacted that "baptiſm ſhall no ways be denied to any infant when either the parents of the infant, or any faithful Chriſtian in place of the parents ſhall require the ſame."

Saviour Chriſt ſayth, none can enter into the Kingdome of God, except he be regenerat, and borne anew of watter and of the holy Ghoſt, let us beſeech God the father in the name of our Lord Jeſus Chriſt that of his bounteous mercy he will graunt to this chylde that thing which by nature he cannot have, that he may be baptized with water and the holy Ghoſt, and received into Chriſt's holy church and be made a lively member of the ſame.

Then ſhall the Miniſter ſay,

Let us pray.

ALMIGHTIE and everlaſting God the ayde of all that neede, the help of all that flee to thee for ſuccour, the life of them that [believe, and the reſurrection of the dead][1] wee beſeech thee for thy infinit mercies ſake that thou wilt mercifully looke upon this chyld, ſanctifie him, and waſh him with the holy Ghoſt, that he being delyvered from thy wraith may be received into the arke of Chriſt's Church, and being ſteadfaſt in faith, joyfull through hope, and rooted in charity, he may ſo paſſe the waves of this troubleſome world that finally he may come to the land of everlaſting life, their to reigne with thee, world without end, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Miniſter ſay

DEARLY beloved, wee reade in the Goſpell written by Sanct Marke in the tenth chapter, that at a certaine tyme they brought young children to Chriſt that he ſhould touch them, and his diſciples rebooked

[1] Cut off.

thoſe that brought them; But when Jeſus ſaw it, hee was much diſpleaſed, and ſaid unto them, ſuffer the little children to come unto me and forbid them not, for of ſuch is the kingdome of God, verely I ſay unto you, whoſoever ſhall not receave the kingdome of God as a little childe, he ſhall not enter therein; And he tooke them up in his armes, put his hands upon them and bleſſed them: By which words our Saviour hath declared, that it is his will, children be brought unto him, ſeeing he blameth thoſe that wold have debarred them from him, and exhorteth all men to follow their innocency, embracing them in his armes and bliſſing them, And that wee therefore are not to doubt that he will likewiſe favourablie receive this preſent infant imbraceing him with the armes of his mercy, and give unto him the bliſſing of eternall lyfe, and mack him partaker of his everlaſting kingdome; Therefor wee being thus perſuaded of the goodwill of God towards this infant declared by his ſonne, and nothing doubting but that he favourably accepts this worke of ours in baptizing him, ought, with our humble thanks for the grace wherewith he hath vouchſafed us and our children, to pray him earneſtly that he would be pleaſed to give his holy Spirit unto this infant, that he may be borne againe, and made heire of everlaſting ſalvatioun, through the ſame our Lord Jeſus Chriſt who liveth and reigneth with the father and holy Spirit for ever. Amen.

Then ſhall the Miniſter ſpeake unto the father and Godfathers as followeth.

DEARLIE beloved, as you have brought this infant heere to be baptized, pray that our Lord

Jeſus Chriſt would vouchſafe to receive him, remitting him all his ſinnes and giving him the kingdome of heaven; And have alſo heard that our Lord Jeſus Chriſt hath in his Goſpell promiſed to graunt all theſe things which we have prayed for, and for his part will moſt ſurely keepe and performe all that he hath promiſed, ſo is this infant faithfully to promiſe by you that are his ſureties that he will forſake the devill, and all his works, and conſtantly believe God's holy word, and obediently keepe all his commandementes [untill he come of age to take it upon himſelf.][1]

Then ſhall the Miniſter demand the father and Godfathers the queſtions following.

Miniſter.

in name of this child.[2] DOE you forſake the devill and all his works, the vaine pompe and glorye of the world, with all covetous deſires of the ſame, and the carnall deſires of the fleſh, ſo that you will not follow, nor be lead by them, but promiſe to the contrarie to follow the Lord your God, and ſerve him according to his will?

Anſwer.

I forſake them all, and will ſerve the Lord all my dayes, as he ſhall enable me by his grace.

Miniſter.

DOE yee believe in God the father almightie, maker of heaven and earth? And in Jeſus

[1] In a different handwriting. Theſe words were not introduced into the Engliſh Prayer Book till 1662.

[2] "Written by the ſame hand which made the preceding correction."—Irwin. Inſerted in Engliſh Prayer Book in 1662.

Chriſt his only begotten Sonne our Lord? And that he was conceived by the Holy Ghoſt; borne of the Virgine Mary; that he ſuffered under Pontius Pilat, was crucified, dead and buried; that he deſcended into hell; And alſo did riſe againe the third day; that hee aſcended up to heaven; and ſitteth at the right hand of God the father almightie; And from thence ſhall come againe to judge the quick and the dead? And doe you beleeve in the holy Ghoſt? the holy Catholick Church, the Communion of Sancts, the remiſſion of ſynnes, the reſurrection of the body, and after death life everlaſting?

Anſwere.

All this I ſteadfaſtlie beleeve.

Miniſter.

WILL you that this infant be baptized in this faith and for yo^r^ owne parts promiſe to bring up this chylde in the knowledge of the ſame, if the Lord ſhall prolong his life?

Anſuere.

It is our deſire, and we doe promiſe our diligence in the ſame.

Then the Miniſter ſhall ſay,

Lett us pray.

O LORD our mercifull God, who of thine infinit love haſt made a covenant with us in thy deare ſonne our bleſſed Savio^r^. Jeſus Chriſt wherein thou haſt promiſed both to be our God and the God and father of our children, Wee humbly entreat the good Lord to performe this thy promiſe towards us, Give us thy grace that wee our ſelves who are

baptized in thy name may walk before thee as a people that have bound up a covenant with the moſt holy God. And as to this infant, wee pray thee for Jeſus Chriſt's ſake to receive him into the number of thy children. Waſh away all his ſinnes by the blood of Jeſus; mortifie the power of ſynning ſinne into him; Sanctifie him with thy holy Spirit that he may become a new creature; finally grant that the thing wee now doe on earth according to thine ordinance may be ratified in heaven as thou haſt promiſed unto us in Jeſus Chriſt our Lord. Amen.

Then the Miniſter ſhall require the name of the childe and pouring watter on his forehead ſay,

N. I baptize thee in the name of the father and of the Sonne and of the holy Ghoſt. Amen.

Then ſhall the Miniſter ſay,

BELOVED brethren ſeeing this chylde is now grafted in the bodie of Chriſt's Congregation, let us give thanks unto God for his mercies towards him and with one accord make our prayers to Almightie God that he may leade the reſt of his lyfe according to this beginning.

WEE yeeld thee heartie thanks, moſt mercifull father, that it hath pleaſed thee to receive this chylde for thy owne by adoption, and to incorporate him into thine holy congregation; And now wee humbly beſeech thee, that as we have in thy name baptized him with watter, ſo thou wilt be gratiouſly

pleaſed to [ ][1] thy holy Spirit, that ſo this baptiſme may become to him the Laiver of regeneration and hee through thy grace forſaking the devill, the world, and the fleſh may ſerve thee all his dayes in holineſſe of life: Bleſſe (*ſic*) wee beſeech thee, O Lord, with remiſſion of his ſinnes, defend him from the malice of the devill, arme him againſt his temptations; guide him ſafelie through all the difficulties of this life, and bring him in the end to everlaſting joy through Jeſus Chriſt our Lord, To whom with thee and thy holy Spirit be all honour and glory for ever and ever. Amen.

Laſt of all the Miniſter shall read this exhortation to the father and Godfathers.

FORASMUCH as this chylde hath promiſed by you to forſake the devill and all his workes, to beleeve in God and to ſerve him; you muſt remember that it is your part and duetie to ſee this infant taught ſo ſone as he ſhalbe able to learne what a ſolemne vow, promiſe, and profeſſion he hath made by you. And that he may know theſe things the better, you ſhall call upon him to hear ſermons, and chiefly provide that he may learne the Creed, the lord's prayer, and the ten commandements in the English tongue and all other things which a Chriſtian man ought to know and beleeve to his ſoules health; you ſhall alſo have care that this chylde may be vertuouſly brought to leade a godly and chriſtian life, and follow the example of our Saviour being made lyke

[1] Cut off—to baptize or to ſanctify him with.

unto him, that as he died and raiſe againe for us, ſo ſhould wee who are baptized dye from ſinne, mortifying continually our corrupt affections, and riſe againe unto righteouſneſſe by a daylie proceeding in all vertue and godlineſſe of living.

THE ORDER OF CONFIRMATION

OR LAYING ON OF HANDS UPON THE CHILDREN BAPTIZED BEFORE THEY BE ADMITTED TO THE HOLY COMMUNION.

Becauſe it is meete that children when they are come to the years of diſcretion, and hath learned what their fathers and Godfathers promiſed for them in Baptiſme, ſhould with there owne mouth and conſent oppinly before the church ratifie and confirme the ſame; ^A The miniſter of every pariſh is carefully to looke that they be taught the Articles of the faith, the Lord's prayer, and ten commandements, And that they can anſwere to ſuch queſtions of this ſhort catechiſme as the Biſhop to whom they ſhalbe preſented, or ſuch as he ſhall appoint ſhall by his diſcretion oppoſe them in.

^A and alſo promiſe. (*Sic.*)

Queſtion.[1]

Who made man?

Anſuere.

God.

Queſtion.

Are there any moe Gods then one?

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[1] This is the Catechiſm which had been prepared by the Committee appointed for the purpoſe at the Aſſembly of Aberdeen in 1616. It had been ratified by the Perth Aſſembly, and printed, *cum privilegio*, by Gilbert Dick in 1619. See Notes at the end of the Liturgy.

Anſuere.

Non but one God in three perſones, Father Sonne and holy Ghoſt.

Queſtion.

To what end did God mak him?

Anſuere.

To serve him.

Queſtion.

In what eſtate made he him?

Anſuere.

Perfitelie hollie in bodie and ſoule.

Queſtion.

How loſt man that good eſtate?

Anſuere.

By breaking the commandement of God in eating of the forbiddin tree.

Queſtion.

What puniſhment deſerved man by breaking the commandement?

Anſuere.

Death of bodie and ſoule to him and his poſteritie.

Queſtion.

What then is our eſtate now in Adam?

Anſuere.

Every way miſerable, as being under ſynne and under wraith.

Queſtion.

How are we delyvered from this miſerie?

Anſuere.

By the free mercie of God in Jeſus Chriſt.

Queſtion.

What a perſon is Chriſt Jeſus?

Anſuere.

Verie God and verie man in one perſone.

Queſtion.

Why call you him verie God?

Anſuere.

Becauſe he is the eternall ſonne of God, of one and the ſame nature with the father and the holy Spirit.

Queſtion.

Why call ye him verie man?

Anſuere.

Becauſe he tooke upon him our nature and became like unto us in all things, ſynne except.

Queſtion.

What hath he done to ſave us?

Anſuere.

He died for our ſinnes, and roſe for our righteousneſs.

Queſtion.

Are all men ſaved by him?

Anſuere.

No; but onlie they who have true faith.

Queſtion.

What is fayth?

Anſuere.

To know and be aſſured that Chriſt is my Saviour.

Queſtion.

Rehearſe the articles of faith.

Anſuere.

I beleeve in God, &c.

Queſtion.

How doeth God worke this faith in our hearts?

Anſuere.

By his holy Spirit through the word and ſacraments.

Queſtion.

What call yee the word?

Anſuere.

The holy Scripture of the old and new Teſtament.

Queſtion.

What call yee a ſacrament?

Anſuere.

A viſible ſigne and ſeale of inviſible grace.

Queſtion.

How many Sacraments are they?

Anſuere.

Two; Baptiſme and the Lord's Supper.

Queſtion.

What is the benefite of Baptiſme?

Anſuere.

It ſealeth up my waſhing from ſynne in the blood of Chriſt, and my entrie into the church.

Queſtion.

What benefite receive yee in the Lord's Supper?

Anſuere.

My ſpirituall nouriſhment by the bodie and blood of Chriſt.

Queſtion.

How doe wee eate his bodie and drink his blood?

Anſuere.

By beleeving aſſuredly that his bodye was broken and his bloode ſhedde for me.

Queſtion.

What dutie owe we to God for theſe his mercies?

Anſuere.

We ought to obey him according to his commands.

Queſtion.

Rehearſe the commandements?

Anſuere.

Hearken and tak heede Iſraell, &c.

Queſtion.

What is the ſumme of theſe commandements?

Anſuere.

To love my God with all my heart, ſoule, and ſtrength and my neighbour as my ſelff.

Queſtion.

Is anie man able to keepe theſe commandements?

Anſuere.

Not, becauſe ſynne abides in us ſo long as we live.

Queſtion.

Yet ought we not to ſtryve to keepe them?

Anſuere.

Doubtleſs, for otherwiſe there is neither faith nor love of God in us.

Queſtion.

ɔ What muſt we doe then when we breake the commandements?

Anſuere.

Wee muſt turne to God by unfayned repentance and prayer.

Queſtion.

What call yee Repentance?

Anſuere.

Ane unfayned ſorrow for my bygane ſinnes, and a conſtant purpoſe to amend my life.

Queſtion.

To whom ſhould wee pray?

Anſuere.

To God only in the name of Chriſt his Sonne.

Queſtion.

How ſhould yee pray?

Anſuere.

As Chriſt hath taught us.

Queſtion.

Rehearſe the Lord's prayer.

Anſuere.

Our father which art, &c.

Queſtion.

How are yee aſſured that God will heare your prayers?

Anſuere.

Becauſe he hath promiſed to graunt me what ſoever I ſhall aſke according to his will.

Queſtion.

What is your duetie when God hath heard your prayers?

Anſuere.

To praiſe and give him thanks.

Queſtion.

What looke yee ſhalbe your eſtate after this life?

Anſuere.

When the wicked ſhalbe caſt in hell, I ſhall receave Life everlaſting through Jeſus Chriſt, To whom be praiſe and glory for ever. Amen.

The Biſhop haveing examined the children by himſelfe, or ſuch as he ſhall appoynt, and finding them able to anſwer the ſpeciall poynts of the forſaid Catechiſme, ſhall lay his hand upon everie child feverallie, saying

DEFEND, O Lord, this child with thy heavenly grace, that he may continue thine for ever, And increaſe daylie the gifts of thy holy Spirit upon him till he come unto thine everlaſting kingdome. Amen.

Then ſhall the Biſhop ſay

[Let us pray.][1]

ALMIGHTIE and ever living God, who maketh us both to will and to doe theſe things that be good and acceptable to thy Ma^tie, wee make our humble ſupplications unto thee for theſe children upon whome we have laid our hands, that it may pleaſe thee ever to protect them, and let thy holy

[1] Cut off.

Spirit ever be with them, and ſo leade them in the knowledge and obedience of thy word that in the end they may obtaine everlaſting life through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth one God world without end. Amen.

Then the Biſhop ſhall bliſſe the children, ſaying thus

THE bliſſing of God Almightie the father the Sonne and the holy Ghoſt be upon you and remaine with you for ever. Amen.

The miniſter of everie pariſh ſhall be diligent in teaching the Catechiſme, and none be admitted to the holy communion untill ſuch tyme as he can ſay the Catechiſme and be cõfirmed.

THE ORDER FOR ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION.

So many as intend to be partakers of the holy communion, ſhall receive there tokins from the miniſter the night before.

And if any of theſe be ane 'oppin and notorious evill liver, ſo that the congregation by him is offended, or hath done any wrong to his nighbours by word or deed, the Miniſter having yt in any wiſe he knowledge thereof, ſhall call him and advertiſe him ~~not to~~ not to come to preſume ~~unto~~[1] the Lord's table untill he hath openly de-

[1] "The words 'not to' are eraſed, and over them is written, by a more modern hand, 'yt in any wiſe he.' The word 'unto' is eraſed by the ſame modern hand, and over it is written, 'not to come to.' In our Book of Common Prayer previous to the year 1625 the expreſſion uſed was, 'preſume to the Lord's table.' After that date the words 'come to' were inſerted. The correction here made in the MS. tends to confirm the view which I have taken of the date at which it was originally written, and ſubſequently reviſed."—Irwin, *Brit. Mag.*

clared himſelf to have truely repented, and amended his former naughtie life, that the congregation may be thereby ſatisfied which before was offended. And that he hath recompenſed the parties unto whom he hath done wrong, or at leaſt declare himſelf in full purpoſe ſo to doe alſ ſoone as conveniently he may.

The ſame order the miniſter ſhall uſe with thoſe betwix whom he perceiveth malice and hatred to reigne, ~~noght~~ not ſuffering them to be partakers of the Lord's holy table untill he know them to be reconciled; And if one of the parties ſo at variance ſhalbe content to forgive from the bottom of his heart all that the other hath ~~tranſgreſſed~~ treſpaſſed againſt him, and to mack amends for that he himſelf hath offended, And the other partie will not be perſuaded to a godlie unitie, but remaine ſtill in his frowardneſſe and malice, The miniſter in that caſe ought to admitt the pœnitent perſon to the holy communion and not him that is obſtinat.

The table whereat the cõmunion is to be received being covered with a white linnen cloath ſhall ſtand in that part of the church which the miniſter findeth moſt convenient. And alſ ſoone as the miniſter enters into the pulpit, ſuch as attend upon the miniſtration ſhall preſent the elements covered, And ſet them upon the ~~ſame~~ table, for beſides. that by the word and prayer they are ſanctified to the holy uſe whereunto God hath appoynted them, the doctrine of Chriſt's death will affect and move the people the more eaſily when they ſee thoſe holy ſignes which repreſent Chriſt crucified unto us.

After ſermon is ended the miniſter ſhall come doune from the pulpit to the Table, and standing at the ſyde thereof ſhall uſe this ſhort prayer, saying

yt by the miniſtry of God's holy word he may receive counſell and

ALMIGHTIE God unto whom all hearts be open, all deſires knowne, and from [whom] no ſecrets are hidde, Cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that wee may perfitelie love thee, and worthilie magnifie thy holy name through Chriſt our Lord. Amen.

Then ſhall the miniſter ſay

advice for his conſola and quieting of his conſcience, Unleſſ he endeavour for a full truſt in God's mercy and quietnes of conſcience.[1]

LETT us marke deare brethren and considder how Jeſus Chriſt did ordaine unto us his holy ſupper according as Sanct Paull maketh rehearſall in the ellevinth chaptor of the firſt epiſtle to the Corinths ſaying, I have received of the Lord that which I have delyvered unto you, to wit, That the Lord Jeſus the ſame [night] that he was betrayed tooke bread, and when he had givin thanks, hee brake it, ſaying, Tak yee, eat yee, this is my body which is brokin for you; doe yee this in remembrance of mee. Likewiſe after ſupper hee took the cup ſaying, This cup is the new Teſtament or covenant in my bloode, doe yee this ſo oft as yee ſhall drink thereof in remembrance of mee; for ſo oft as yee ſhall eate this bread and drink of this cup, ye ſhall declare the lord's death untill his comeing: Therefore whoſoever ſhall eate this bread and drink of the lord's cup unworthilly, hee ſhalbe guilty of the bodie and blood of the Lord. Then ſee that every man prove and try himſelf, and ſo let him eate of this bread and drink of this cup, for whoſoever eateth and drinketh unworthilly he eateth and drinketh his owne damnation for not haveing due regarde and conſideration of the Lord's body.

This done the miniſter [proceedeth to the][2] exhortation.

DEARLIE beloved in the Lord, foraſmuch as we be now aſſembled to celebrat the holy communion of the body and blood of our Saviour Chriſt, Lett us conſidder theſe words of Sanct Paull, how he exhorteth all perſons diligentlie to try and examine

[1] This note is by a different hand, and is only partially legible. It ſeems to have been a propoſed rubric to direct thoſe who were troubled in conſcience to conſult their paſtors.

[2] Cut off.

themſelves before they preſume to eate of that breade and drink of that cup; for as the benefit is great, if with a true penitent heart and lively faith wee receive that holy Sacrament (for then wee ſpiritually eate the fleſh of Chriſt and drink his bloode, then we dwell in Chriſt and Chriſt in us, wee be one with Chriſt and Chriſt with us) So is the danger great, if we receive the ſame unworthily, for then wee be guilty of the bodie and blood of Chriſt our Saviour, wee eate and drink our owne damnation, not conſiddering the Lord's body, wee kindle God's wraith againſt us, and provock him to plague us with dyvers diſeaſes and ſundrie kynds of death.

And therefoir in the name and authoritie of the Eternall God, and of his Sonne Jeſus Chriſt, I excommunicat from this table all blaſphemers of God; all idolaters; all ſorcerers murtherers; all adulterers; all that be in malice and envy; all diſobedient perſons to father or mother, to princes or magiſtrats; to paſtors or preachers; all thieves and deceivers of their nighbours; And finally all ſuch as live a life directly fighting againſt the will of God; Charging them as they will anſuer in the preſence of him who is the righteous judge, that they preſume not to prophane this moſt holy table. And yet this I pronunce not to ſeclude any penitent perſon, how grievous ſoever his ſinnes before have bein, ſo that hee feele in his heart unfayned repentance for the ſame; But only ſuch as continue in ſinne without repentance, neither yet is this pronounced againſt ſuch as aſpire to a greater perfection [then they can] in this preſent life attaine unto; for albeit we feele in

our ſelves much frailtie and wretchedneſſe, as that we have not our faith ſo perfite and conſtant as wee ought, being many tymes ready to diſtruſt God's goodneſs through our corrupt nature. And alſo that wee are not [ſo] throughlie given to ſerve God, neither have ſo fervent a zeale to ſet foorth his glory as our duetie requireth, feeling ſtill ſuch rebellion in our ſelves that wee have neede daylie to feght againſt the luſts of our fleſh: yit neverthelèſſe ſeeing that our Lord hath dealt thus mercifully with us that he hath printed his goſpell in our hearts, ſo that wee are preſerved from falling into deſperation and miſbeliefe and ſeeing alſo that He hath endued us with a will and deſire to renunce and withſtand our owne affections with a longing for his righteouſneſſe, and the keeping of his commandements, wee may be now right well aſſured, that thoſe defaults and manifold imperfections in us ſhall be no hindrance at all againſt us, to cauſe him not to accept and impute us as worthie to come to his holy table: for the end of our comeing thither is not to make proteſtation that wee are upright and juſt in our lives; but contrariwiſe wee come to ſeeke our life and perfection in Jeſus Chriſt, acknowledging in the meane tyme that wee of ourſelves be the children of wraith and damnation [*ſic*].

Rom. [7.[1]

Gal. [5

Rom. [7.

Phil. [3.

Eph. [2.

Luke [5.

To conſidder where[2] to take this in.

Let us conſidder, then, that this Sacrament is a ſingular medicyne for all poore ſick creatures, a comfortable helpe to weake ſoules, and that our lord requireth no other worthineſs in our parts, but that

[1] Some of the marginal references have been cut off.

[2] Where or Whether? probably a ſuggeſtion to omit the paragraph within brackets.

wee unfaynedly acknowledge our naughtineſs and
Joh. 6. imperfection: Then to the end that wee may be worthy partakers of his merits, and moſt comfortable benefits (which is the true eating of his fleſh and drinking of his bloode) let us not ſuffer our mynds to wander about the conſideration of theſe earthly and corruptible things (which wee ſee preſent to our eyes and feele with our hands) to ſeeke Chriſt bodily preſent in them, as if hee were incloſed in the bread or wine, or as if theſe elements were [turned and changed into the ſubſtance][1] of his fleſh and blood; for the only way to diſpoſe ourſelves to receive nowriſhment, relief, and quickening of his ſubſtance, is to lift up our mynds by faith above all things worldly and ſenſible,
Matt.] 26. and thereby to enter into heaven that we may find
Mark] 25. and receave Chriſt where he dwelleth undoubtedly
Mark] 14. verie God and verie man, in the incomprehenſible
Luk] 22. glory of his father; To whom be all praiſe, honour,
1 Cor.] and glorie for now and for ever. Amen.

Then ſhall the Miniſter ſay

ALL yee that truely repent you of your ſinnes, that beleeve in the Lord Jeſus Chriſt, that be in love and charitie with your neighbours, and intend to live a newand godlie life hereafter following the commandements of God and walking in his holy Lawes, draw neare and tack this holy Sacrament to your comfort making your humble confeſſion to Almightie God humbly upon your knees.

ALMIGHTIE God father of our Lord Jeſus Chriſt maker of all things, judge of all men,

[1] Cut off.

wee acknowledge and bewaill our manifold ſinnes and wickedneſſe which from time to time we have cõmitted againſt thy divine ma^tie in thought word and deed provocking thy wraith and indignation againſt us; wee doe earneſtly repent and are heartily ſorie for theſe our miſdoeings; the remembrance of them is grievous unto us; the burthen of them is intollerable; have mercie upon us, have mercie upon us moſt mercifull father for thy Sonne our Lord Jeſus Chriſt's ſake, forgive us all that is paſt, and grant that we may ever heereafter ſerve and pleaſe the in newneſſe of life to the honour and glory of thy holy name Through Jeſus Chriſt our Lord. And

][1] ſelves, to this thy holy table not truſting in our owne worthineſſe, but in thy great and manifold mercies, confeſſing with the centurion[2] that wee are not worthy that thou ſhouldſt come under our roofe; And acknowledging with that woman of Canaan that we deſerve not to eate of the crums which fall from thy table, much leſſe that thou ſhouldſt admit us as thy ſonnes and daughters to begin with thee this banquet on earth which thou haſt promiſed ſhal be perfited and continued for ever in heaven; But thou o Lord art rich in mercie, and infinit in goodneſſe who haſt provided our redemption to ſtand in thy well beloved Sonne that was in all things made lyke unto us ſinne excepted, And was offered to thee upon the croſſe in a ſacrifice for ſatisfaction of thy

[1] Cut off.

[2] "Let every one of us ſay with the centurion, I am not worthy Lord that thou ſhouldſt enter within my roof. Let us with the woman of Canaan acknowledge," etc.—Cowper's Prep. for the New Paſſover. *Works*, p. 278.

juſtice, him alſo thou haſt vouchſafed to give us this day to be the foode of our ſoules in this ſacrament; Mercifull father wee beſeech thee that wee receiving theſe thy creatures of bread and wine, according to thy ſonne our Saviour his holy inſtitution, may be made partakers of his moſt bliſſed body and blood. Send doune o Lord thy bliſſing upon this Sacrament, that it may be unto us the effectual exhibitive inſtrument of the Lord Jeſus.[1] Wee are come heere to ſeeke at thy hands o Lord Jeſus phyſitian of ſoules health and phyſick to our diſeaſed ſpirits, to celebrat the remembrance of thy death with thankſgiving as thou haſt commanded; And wee acknowledge thee the only author of our libertie and life, that by the alone we have entrance given us unto the throne of grace, and ſhalbe made heyres, as certainlie we hope of glory hereafter: We cannot as wee are bound o Lord give praiſe and thanks ſufficient to thy name, yet for theſe and all others thy ineſtimable mercies wee thy congregation here gathered, and moved with thy Bliſſed Spirit renders unto thee o father [O Lord Jeſus Chriſt][2] redeemar of the world, o holy Spirit, our gratious comforter, all praiſe, honour and glorie, for now and for evir: Therewithall wee moſt humblie preſent unto thy ma^tie, the ſervice of our ſoules and bodies praying the gratiouſly to accept the ſame, and give us ſtrength to performe and grace to fulfill that which we have purpoſed in ſerving thee: Graunt us theſe things for the onely merits of our Saviour, in

[1] The ſacramental bread "appointed by God to be a ſign and a ſeal, and an exhibiting inſtrument of Christ's body."—Cowp. p. 263.

[2] Cut off.

whom wee are bold ſtill to intreat thee, As by him wee are taught to ſay: Our father which art, &c.

Then ſhall the Miniſter pray after this manner, [*sic*] *and reading the words of the Inſtitution.*[1]

The prayer ended the Miniſter ſhall repeate the words of the inſtitution for conſecrating the elements, and ſay

THE Lord Jeſus the ſame night he was betrayed took bread [whilſt he is uttering theſe words he ſhall take the bread in his hand] and after he had givin thanks he brak it and gave it to his diſciples, ſaying, Take yee, eate yee, this is my bodie which is brokin for you; doe yee this in remembrance of me: Likewiſe after ſupper he tooke the cup [and at theſe words he ſhall tak the cup in his hand] ſaying, this cup is the new teſtament or covenant in my blood, doe yee this ſo oft as yee ſhall drink thereof in remembrance of mee; for ſo oft as yee ſhall eate this bread and drink of this cup, yee ſhall declare the death of the Lord to his comeing.

Then let him ſay

LET us lift up our hearts unto the Lord, and by faith lay hold upon Jeſus, whom God the father by his ſpirit offereth to us in this holy Sacrament, that wee may draw vertue from the Lord to quicken and conſerve our ſoules and bodies unto eternall lyfe.

Then ſhall the Miniſter firſt receive the communion in both kyndes himſelf, and next delyver it [illegible] to other miniſters (if anie be there preſent) that they may hel[illegible] the chiefe miniſter, and

[1] By a different hand.

after to the people in there hands they kneeling : And when he delyvers the bread he ſhall ſay,

THE bodie of our Lord Jeſus Chriſt which was givin for thee preſerve thy bodie and ſoule unto everlaſting life ; Tack and eate this in remembrance that the bodie of Chriſt was broken for thee, and feede on him in thy heart by faith with thankſgiving.

And the miniſter that delyvers the cup ſhall ſay,

THE blood of our Lord Jeſus Chriſt which was givin for thee preſerve thy bodie and ſoule unto everlaſting life ; drink this in remembrance that the bloode of Chriſt was ſhedde for thee and be thankfull.

In the tyme of ſervice whilſt the people are communicating, let the Reader read diſtinctly the hiſtorie of Chriſt's paſſion, Begynnand at the 13 of Sanct Johne and ſo forward.

And whilſt they ar giving place to others let a pairt of the 103 or 34 pſalme be ſung ; So by this intercourſe of reading and ſinging the people ſhalbe kept in a holy exerciſe till all have cõmunicated. When all are ſerved Let the Miniſter reade this thankſgiving.

WHAT ſhall wee rander unto thee O Lord for all thy benefits towards us ? Wee confeſſe to thy glorie that wee cannot requite thy loving kindneſſe when we have given to ſerve thy ma^tie all that wee have, yit ſhall wee remain thy bound debtors in as much more as thy Chriſt our Lord is more than wee are ; But O Lord, O gratious Lord who accepteth the weedows mite becauſe it came from a willing mynde, Accept alſo the ſacrifice which wee now preſent unto thee, not weighing our merits, but pardoning our offences

wee deſire nothing more then that by thy owne grace wee may become thine to ſerve thee; And that in the ſtrength of this bread of life, wherewith thou haſt fedde us this day, wee may walk all our dayes, in a holy and godly converſation before thee: Make us wiſe good Lord to decerne the deceit of ſynne in all tyme to come; fill us with thy grace and heavenly benediction; And give us ſtrength to reſiſt the tyrranie of Satan our enemie; Thou knowis and wee feele it, that he envyeth our fellowſhip with thee, and that thou ſhould ſhow mercie upon us which never will be ſhowne upon him;[1] Good Lord, arme us with thy grace to reſiſt him when he tempteth us, and when wee fall, let us not periſh, but put under thy mercifull hand rayſing us up againe when of weakneſſe we forget thee; Lord remember us ever in mercie, and continue thy good Spirit with us, Keepe us under his regiment,[2] and let no iniquitie have dominion over us, Leave us never to ourſelves, but ſo aſſiſt us with thy grace that wee may always continue in that holy fellowſhip which this day wee have bene admitted unto, doing alwayes thoſe [good works which thou haſt][3] prepared for us to walk in; And perfite wee beſeech thee that great worke of our ſalvation which thou haſt begun in us, Through Jeſus Chriſt our Lord to w^hm^ with thee o father and the holy ſpirit one God and three perſons, we render all praiſe honour and glorie for ever. Amen.

This thankſgiving made the two firſt verſes of the 106 pſalme ſhalbe ſung and the whole action concluded with a bleſſing.

[1] "Satan envies moſt the glory of God's mercy, whereof he knows he ſhall never be a partaker."—Cowper's *Works*, 176.

[2] "Chriſtians under the regiment of the ſpirit."—*Ibid.* p. 84.

[3] Cut off.

THE FORME OF
SOLEMNIZATION OF MATRIMONY.

Firſt the bands muſt be publiſhed three ſeverall Sundayes in tyme of divine ſervice, the people being preſent after their accuſtomed maner.

And if the perſons that ſhould be maryed dwell in divers parioches the bands muſt be proclamed in both parioches, And the miniſter of the one pariſh ſhall not ſolemnize mariage betuix them without a certificat of the bands being thrice proclamed from the miniſter of the other pariſh.

At the day appoynted for the ſolemnization of mariage the perſons to be maryed ſhall come into the Church with there freinds and nighbours and there the miniſter ſhall ſpeake thus.

DEARLY beloved brethren wee are heere gathered together in the ſight of God, and in the face of this congregation, to joyne theſe parties together in the holy band of matrimonie which is ane honorable eſtate inſtituted of God in paradiſe, man being then in the eſtate of innocencie: for what tyme God made heaven and earth and all that is in them, And had created and faſhioned man after his owne ſimilitude and likeneſſe, unto whome he gave rule and lordſhip over all the beaſts of the earth, fiſhes of the ſea, and foules of the ayre, hee ſaid It is not good that man live alone, let us make him ane helpar like unto himſelf; And God brought a faſt ſleepe upon him, and tooke one of his ribs and ſhaped Euah thereof, giveing us thereby to underſtand that man and wife are one body one fleſh and one blood: Signifying alſo unto us the myſticall union that is betueen Chriſt and his Church: This holy eſtate alſo Chriſt honoured and beautified with his owne preſence, And it is com-

mended by Sanct Paul as honorable amongſt all men: Therefore it ought not to be enterpryſed nor takin in hand unadviſedly lightly or wantonly to ſatisfie men's carnall luſts and appetites, lyke brute beaſts that have no underſtanding, but reverently diſcreetly and ſoberly in the feare of God, after a due conſideration of the cauſes for which marriage was ordained, whereof one was the procreation of children to be brought up in the feare and nurtur of the Lord; another was for a remeady againſt ſinne and to avoyd fornication ſo that every man and woman that hath not the gift of continency may marie, that they keepe their bodyes pure and undefyld; the thrid cauſe was for the mutuall ſociety helpe and comfort that the one ought to have of the other both in proſperitie and adverſitie.

And this laſt ſhould bring to your mynds the dueties w^ch^ yee [ ][1] in the epiſtles of Sanct Paull and Sanct petir the Apostles of Chriſt; for Sanct paul in his epiſtle to the Epheſians the 5 chapter doeth give this commandement to all maried men; yee huſbands love your wives even as Chriſt loved the Church and hath given himſelf for it, to ſanctifie it, purging it in the fontaine of watter through the word, that he might bath of make it to himſelf a glorious congregation[2] not haveing church ſpot or wrinkle or any ſuch thing, but that it ſhould

[1] Cut off.

[2] The marginal corrections are written by a different hand. They are in conformity with King James's tranſlation; one of his directions to the tranſlators being, that the word church ſhould not be rendered congregation. The Geneuan verſion is followed in the MS., and it is worthy of note, that that verſion was always uſed by Cowper, as appears from his works.

be holy and blameleſſe: So men are bound to love their owne wives as their owne bodies: he that loveth his owne wife loveth himſelf; for never did any man hate his owne fleſh but nowriſheth and cheriſheth it, even as the Lord doeth the congregatioun; for wee are members of his bodie of his fleſh and of his bones; for this cause ſhall a man leave father and mother and ſhalbe ioyned unto his wife, and they tuo ſhall be one fleſh: This myſterie is great, but I speake of Chriſt and of the congregation; nevertheleſſe let everie one of you ſo love his owne wife evin as himſelfe.

church

church

Likewiſe the ſame Sanct paul wryting to the Colloſſians ſpeaketh thus to all men that be maryed, yee men love your wives and be not bitter unto them.

Heare alſo what Sanct petir, the apoſtle of Chriſt, who was himſelf a maryed man, ſayeth unto all men that are maried; yee huſbands duell with your wives according to knowledge, giving honour unto the wife as unto the weaker veſſell, and as heires together of the grace of life, ſo that your prayers be not hindered.

Hitherto yee have heard the dueties of huſbands towards their wives; now lykwayes yee wives heare and learne your dueties towards your huſbands even as it is plainly ſet furth in holy Scriptur.

Sanct paul in the foirnamed [Epiſtle to the Epheſians][1] teacheth you thus; yee women ſubmit yourſelves unto your owne huſbands as unto the Lord, for the huſband is the wives head even as Chriſt is the head of the Church, And he is also the Saviour of

[1] Cut off.

the whole body; therefore as the church or congregation is ſubject unto Chriſt, so likewiſe let the wives be alſo in ſubjection to their owne huſbands in all things: And againe he ſayeth let the wife reverence hir huſband: And in his Epiſtle to the Colloſſians, Sanct paul gives you this ſhort leſſon, Yee wives ſubmit your ſelves unto your owne huſbands as it is convenient in the Lord.

Sanct Peter alſo giveth this inſtruction, ſaying, Let wives be ſubject to their owne husbands, so that if any obey not the word they may be wonne without the word by the converſation of the wives, whilſt they behold your chaſt converſation coupled with feare, whoſe apparrell let it not be outward with broydered haire and tryming about with gold or putting on of gorgeous apparrell, but let the hid man of the heart be without all corruption, ſo that the ſpirit be meeke and quyet, which in the ſight of God is of great price; for after this maner in the old tyme did the holy women which truſted in God apparrell themſelves, being ſubject to their owne huſbands, even as Sarah obeyed Abraham calling him Lord, whoſe daughters yee are als long as yee doe well, and are not affrayed with any amazement.

Theſe inſtructions wee commend unto your remembrance and obſervation, that yee living together heere in a holy converſation [ ][1] the heires of everlaſting life through Jeſus Chriſt our Lord.

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[1] Cut off.

Then the miniſter ſhall ſay unto the perſons that are to be maried

I REQUIRE and charge you as yee will anſuere at the dreadfull day of Judgement when the ſecrets of all hearts ſhalbe diſcloſed that if either of you doeth know any impediment why yee may not be lawfully joyned in mariage that ye confeſſe it: for be ye well aſſured that ſo many as be coupled together otherwiſe then Gods word doeth allow, are not joyned together by God, neither is their mariage lawfull.

If no impediment be declared by them then the miniſter ſayeth to the whole congregation

I TAK you to witneſſe that be heere preſent, beſeeching you all to have good remembrance heerof, and if there be any of you which knowes that either of theſe parties be contracted to any other, or knowes any other lauchfull impediment, Let them now mack declaration of it.

If any man doeth alledge and declare any impediment why they may not be coupled together by God's Law or the Lawes of this realme, and will be bound and ſufficient ſureties with him to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be maried doeth ſuſtaine, to prove his allegation, then the ſolemnization muſt be deferred untill ſuch tyme as the [truth be tried].[1] But if no impediment be alledged then ſhall the miniſter proceede and ſay to the man,[2]

FORASMUCH as no man ſpeaketh againſt this thing, you N. ſhall proteſt heere before God

[1] Cut off.

[2] "To the man," is written by a different hand.

and his holie congregation that you have [taken] and are [now] contented to have M. heere preſent for your wife promiſing to keepe her to love and entreat her in all things according to the duetie of a faithfull huſband, forſaking all other during her life, and brieflie to live with her in ane holy converſation keeping faith and trueth in all p̄oynts, according as the word of God and his holy Goſpell doeth command. Col. 3. Pet. 3. Matt. 19. Cor. 7. Malach 2.

The anſuere.

Even ſo I tak her before God and in the preſence of this his congregation.

woman[1]

The miniſter to the ſpouſe alſo ſayeth

YOU M. ſhall proteſt heere before God and in the preſence of this his holy congregation that yee have taken and are now contented to have N. here preſent for your lawfull huſband promiſing to him subjection and obedience forſaking all others during his lyfe, and finally to live with him in a‡ (ſic) holy converſation, keepeth faith and trueth in all poynts as Gods word doeth preſcribe. 1 Cor. 11. Eph. 5. Col. 3. 1 Pet. 4 Eph. 2.

[The anſuere.][2]

Even ſo I tak him before God, and in the preſence of this his congregation.

The Miniſter then ſayeth

GIVE diligent eare then to the Goſpell, that you may underſtand how our Lord would have this

[1] Woman in a different hand. [2] Cut off.

holy contract keept and obſerved, and how ſure and faſt a knot it is which may in no wiſe be looſed, according as we be taught in the 19 chap. of Sanct mathews goſpell.

THE Phariſes came unto Chriſt to tempt him and to grope his minde ſaying, Is it lawfull for a man to put away his wife for everie light cauſe? He anſuered ſaying, That hee who created man at the beginning made them male and female; ſaying for this thing ſhall a man leave father and mother and cleave unto his wife, and they twaine ſhalbe one fleſh, ſo that they are no more tuo but one fleſh; Let no man therefore put aſunder that which God hath coupled together.

If yee beleeve aſſuredly theſe words which our Lord and Saviour did ſpeak (according as yee have heard them now rehearſed out of the holy Goſpell) then may yee be certaine that God hath even ſo knit you together in this holy eſtate of wedlock: wherefore apply your ſelves to live together in godlie love in Chriſtiane peace and good example ever holding faſt the bond of charity without any breach, keeping faith and trueth the one to the other, Even as God's word doeth appoynt.

Then ſhall the miniſter ſay

Lett us pray.

O GOD who by thy mightie power didſt mak all things of nought and after other things ſet in order didſt appoynt that out of man whom thou created to thine owne image woman ſhould take her

beginning, knitting them together in the holy eſtate of matrimony; looke mercifully wee beſeech thee upon theſe thy ſervands who now are entring into that condition of life, and ſo vouchſafe to bleſſe them that they obeying thy will may abide in thy love and live in perfite love and peace together unto the end of their lives, which finiſhed graunt them o God to inherite ever laſting life And that through the merits of Jeſus Chriſt our Lord. Amen.

Then let the 128 pſalme be ſung, and that done the miniſter ſhall commend them to God in this ſort.

THE Lord ſanctify and bliſſe you, the Lord poure the riches of his grace upon you, that yee may pleaſe him, and live together in holy love unto your lives end. Amen.

THE ORDER FOR VISITATION OF THE SICKE.

The viſitation of the ſick being a thing very neceſſary, the miniſter may not in any caſe neglect it, and would admoniſh the people now and then as occaſion is givin him, to advertiſe when they fall ſick, that hee may miniſter unto them ſuch comfort as their neceſſitie requireth, when [ ][1] exhort him in this or the like forme.

BELOVED you muſt remember that Almightie God of (ſic) is the Lord of life and death, and over all things to them pertaining, as youth, ſtrength, health, age, weak-

[1] Cut off.

neſſe, and ſickneſſe: wherefore whatſoever your ſickneſſe is, know yee certainly that it is God's viſitation, this (ſic) and for what cauſe ſoever weakneſſe is ſent unto you whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable to the increaſe of glory and endleſs felicity, or elſe it be ſent unto you to correct and amend in you whatſoever doeth offend the eyes of your heavenly father; know yee certainly that if yee truely repent you of your ſinnes, and beare your ſickneſſe patiently, truſting in God's mercy for his deare ſonne Jeſus Chriſt's ſake and rander unto him humble thanks for his fatherly viſitation, ſubmitting yourſelf wholly unto his will, it ſhall turne to your profite and helpe you forward in the right way that leadeth unto everlaſting part (ſic) life; Tak therefore in good ~~worth~~ the chaſtiſment of the Lord; for whom the Lord loveth hee chaſtiſeth; yea as Sanct Paull ſayeth he ſcourgeth every ſonne which he receiveth; If yee endure chaſtiſment he dealeth with you as with ſonnes (ſic) ~~offereth himſelf unto you as unto his owne children~~ for what ſonne is hee that the father chaſtiſeth not? but if without chaſtiſment ~~If~~ yee be ~~not under correction~~ whereof all ~~true children~~ are partakers, then are yee baſtards and not ſonnes ~~children~~:[1] Therefore ſeeing that when our carnall fathers doe correct us wee reverently obey them,

[1] The eraſures and corrections have been made by a different hand, to bring the MS. into conformity with King James's tranſlation.

ſhall wee not now much rather be obedient to our ſpirituall father and ſo live? And they for a few dayes doe chaſtiſe us for our profite, to the intent hee may make us partakers of his holineſſe: Theſe words (good Brother) are God's words and writtin in holy Scripture for our comfort and inſtruction, that wee ſhould patiently and with thankſgiving beare our heavenlie father's correction, whenſoever by any maner of adverſity it ſhall pleaſe his gratious goodneſs to viſit us: And there ſhould be no greater cõfort to Chriſtiane perſons then to be made lyke unto Chriſt by ſuffering patiently adverſities, troubles, and ſickneſſes: for hee himſelf went not up to joy, but firſt hee ſuffered paine, hee entered not into his glory before hee was crucified; ſo truely our way to eternall joy is to ſuffer heere with Chriſt, and our doore to enter into eternall life is, gladlie to die with Chriſt, that wee may riſe againe from death and dwell with him in everlaſting life: Now therefore taking your ſickneſſe which is thus profitable for you patiently I exhort you in the name of God to remember the profeſſion which you made to God in your baptiſme; And forasmuch as after this life there is a compt to be given to the righteous Judge of whom all muſt be judged without reſpect of perſons; I require you to examine yourſelf and your eſtate both toward God and man, So that accuſing and condemning your ſelf for your owne faults, yee may find mercy at our heavenlie father's hands for Chriſt's ſake, and not be accuſed and condemned in that fearfull judgment.

If the perſon be verie ſick hee may according to his diſcretion be the more briefe in his exhortation, and adviſing him to mack

his will (if he hath not before diſpoſed [his goods and alſo declare][1] his debts what he oweth and is owand to him, for the diſcharge of his conſcience, and quietneſſe of his executors; hee ſhall admoniſh him to forgive all perſons that have offended him, and if he hath offended others to aſke of them forgiveneſſe, and make amends to the uttermoſt of his power.

Hee ſhall alſo move the ſick perſon in the best maner he can, to ſhow his liberalitie towards the poore.

And if hee feele his conſcience troubled with any weightie matter to mack a ſpeciall confeſſion of it.

Then ſhall he ſay the prayer following.

O MOST mercifull God who according to the multitude of thy mercies dost ſo put away the ſinnes of thoſe which truely repent, that thou remembers them no more, opin thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſſe, Renew in him moſt loving father what ſoever hath bene decayed by the fraude and malice of the devill or by his owne carnall will and frailneſſe; preſerve and continue this ſick member in the unity of the Church, conſidder his contrition, accept his teares, aſſuadge his paines, as ſhall ſeeme ʌ moſt expedient for him; And for as much as he puts his full truſt only in thy mercy, impute not unto him his former ſinnes, but tak him into thy favour through the merits of thy moſt dearly beloved Sonne Jeſus Chriſt. Amen. to the (ſic)

Or,

O OUR good God, Lord and father the Creator and conſerver of all things, who giveſt health

[1] Cut off.

and ſendeſt ſickneſſe and other chaſtiſments at thy good pleaſure, wee humbly beſeech thee in the behalfe of this thy creature, whom thou haſt viſited with grievous paine and ſickneſſe, that thou wilt be pleaſed to tak pitie and compaſſion upon him, and not extend thy rigorous judgement againſt him; mitigate his paines, and diſpoſe his heart patiently and with a willing obedience to ſubmitt himſelf to this thy fatherly correction: Aſſiſt him O God with the ſweete conſolations of thy Spirit, in all his anguiſhes and troubles: Receive him in thy favour, and forgive all his ſinnes both ſecret and thoſe which are manifeſt accepting the ſacrifice of thy Sonne our Saviour the Lord Jeſus Chriſt as a full recompenſe for all his iniquities; Setle O Lord in his heart the ſweet promiſes which thou has made in thy ſonne to all beleevers, and give him a ſtedfaſt faith and full aſſurance of the remiſſion of all his ſinnes, that hee may remaine conſtant againſt all the aſſaults which the enemie of our ſalvation may raiſe to trouble and moleſt his conſcience; make him to feele the frute and ſtrength of thy grace, and by the power thereof give him to overcome all the tentations which either his owne ſinnes, or the ſorrow or dreadfull feare of death may bring to his weake conſcience: Eſtabliſh his ſoule with the comfortable hope of ſalvation, and if the tyme be come wherein thou wilt take him out of this world, grant unto him that bliſſed life which of thy mercy thou haſt promiſed and prepared for all that have their recourſe and refudge, to

[ ][1]

[1] A line cut off.

and with a contented mynde reſigne his life into thy hands who art the faithfull creator, and will reunite both ſoule and body in a better eſtate then now wee have them, at the reſurrection of the dead: for this and all other things thy wiſdom knowes to be needfull both to him and us we mak bold to pray in the forme that our Saviour hath taught us ſaying, our father which art, &c.

The prayer ended the ſick perſon haveing witneſſed his faith in Chriſt, and made confeſſion of his ſinnes, the miniſter ſhall abſolve him in this ſort.

O LORD Jeſus Chriſt who hes left power to his Church to abſolve all ſinners which truely repent and beleeve in him, of his great mercie for give thee thine offences, And by his authoritie cōmitted to mee I abſolve thee from all thy ſinnes, in the name of the father and of the Sonne, and of the holy Ghoſt. Amen. thus repenting and beleeving.[1]

At his depairting from the ſick perſon he ſhall ſay

ALMIGHTIE God who is a moſt ſtrong tower to all them that put their truſt in him, be now and evermore thy defence, and make thee know, and feele that there is none other name under heaven given to man in whome and through whome thou mayſt receave health and ſalvation but only the name of our Lord Jeſus Chriſt; Amen.

[ ][2] able to reſoirt to the Church for receiving the holy communion, and deſire earneſtly to receive

[1] "Thus repenting and beleeving," is written in the margin in a different hand, to be introduced after "thee." The correction is in accordance with Puritan ſuggeſtions at the reviſions of the Engliſh Prayer Book.

[2] A line cut off.

the famedeclaring upon his conſcience that he thinks his ſickneſſe to be deadlie, The miniſter ſhall not deny him ye comfort, lawfull warning being given him, upon the night before, And ſome of good religion and converſation being preſent to cōmunicat with him.[1]

THE MANER OF BURIALL.

BURIALL hath in all ages bene held in regarde to declare that the bodie which is cōmitted to earth doeth not utterly periſh, but ſhall riſe againe in the laſt day: Therefore ought the corps be reverently brought to the grave accompanied with a ſufficient number of the congregation without any farther ceremonies, And that all be done in a decent and ſeemly maner, that they who are preſent may take warning to feare God, and hate ſinne which is the cauſe of death.

The exequies uſed in ſome reformed churches and performed with ſolemne reading of ſome parts of Scripture, prayers and ſinging of pſalmes, wee doe not diſlike, as ſerving to ſtirre up the mynds of men unto a carefull conſideration of the eſtate both heere and heereafter; But our church not being accuſtomed therewith doth leave it to the diſcretion of the miniſter who being preſent at the buriall and required ought not to refuſe to make ſome comfortable exhortation to the people, touching death, and reſurrection to life.

[1] Private communion was allowed by the Aſſembly of St. Andrews in 1617, but the King diſliked the condition attached, and had a new Act paſſed on the ſubject at Perth in 1618.

NOTES.

TITLE-PAGE.

THE note, "as it was ſett downe at firſt before the change thereof made by ye Archb. of Canterburie, and ſent back to Scotland," is in a different handwriting from the reſt of the MS., and from the corrections made upon it. It was written, in all likelihood, after Laud's "Troubles," and perhaps by one who did not know all the facts as to the compilation of the Book of 1637. Mr. Burton regards it as equivalent to "the Service Book intended for Scotland before Laud took the affair into his own hands," and in this ſenſe it is ſtrictly correct.

THE TABLE AND CALENDAR.

There was no printed table of leſſons in Knox's Liturgy, but it was a regulation of the Church "that the Scripture be read in order; that is, that ſome one Book of the Old or New Teſtament be begun and orderly read to the end."—*Firſt Book of Diſcipline.*

The Order for Reading of the Pſalms.—The Pſalms appear to have been always read in church, with chapters of the Old and New Teſtaments, by the readers, from the time of the Reformation; and perhaps the mode of reading the pſalter introduced into Scotland with the Prayer Book of Edward the Sixth may have been continued for a time after that book was ſuperſeded. It is related of Knox that he read through the Pſalms monthly, beſides chapters of the Old and New Teſtaments daily.—*Cal.* iii. 232.

The Order for reading the reſt of Holy Scripture.—No part of the Apocrypha is introduced, and the Pentateuch is appointed to

be read twice in the year. In the Calendar no ſaints' days are mentioned,—although they were printed in Knox's Liturgy at the time, more, however, "for the uſe of their fairs" than anything elſe. The anniverſaries referring to our Lord are not ſpoken of as "holy days," but "days to be kept for commemoration of ſome ſpecial benefits," and proper pſalms and leſſons are appointed for them.

THE ORDER FOR MORNING AND EVENING PRAYER DAILY THROUGHOUT THE YEAR.

Daily public prayer was long continued in the Church of Scotland, as in all the other Reformed Churches. In the Firſt Book of Diſcipline it is ſaid, "We think it expedient that" (in great towns) "every day there be either ſermon or common prayers, with ſome exerciſe of reading of Scriptures," and there is ample evidence that daily ſervice was kept up in all the towns of Scotland, and in many village churches, till 1645. In the large cities churches were alſo kept open for private perſons to go in and offer up their prayers. The Church has ſince reduced the public worſhip of God to as ſmall an amount as has ever been reached in the hiſtory of Chriſtendom; and now, in the largeſt cities, ſhe provides no opportunities of daily ſocial worſhip for that large number of ſolitary perſons who would prize it as a privilege.

During the century in which daily ſervice was maintained in our churches, the prayers and leſſons were read by the readers, who were appointed for this purpoſe and alſo to read part of the ſervice on Sundays. After the Reformation they were chiefly old prieſts, many of whom continued to act as readers in their former pariſhes; and as they died, ſchoolmaſters, catechiſts, and precentors, took their place.

MORNING PRAYER.

The ſervice begins with ſentences of Scripture, an exhortation, confeſſion, and abſolution, as in the Engliſh Prayer Book. This mode of commencing public worſhip was of Reformed origin, having been taken by the compilers of the Engliſh book from two foreign Reformed churches eſtabliſhed in England, thoſe of Pollanus and Alaſco, and they owed it to Calvin, who had firſt introduced it into his Straſburg Liturgy.

Sentences.—Only four of theſe are given, and one of them is croſſed. The laſt is not in the Engliſh Prayer Book, but it was retained in Laud's Liturgy.

The Exhortation is taken from the Engliſh Prayer Book, unchanged, except in the omiſſion of the word *lowly*, which is erafed.

The Confeſſion.—The heading is from the Engliſh Prayer Book as it then ſtood, the word "all" before kneeling having been added ſince. Kneeling was the uſual poſture during prayer in the Church of Scotland from the Reformation till the troubles of the ſeventeenth century.—(Intro. to Book of Common Prayer, p. lviii. ed. publiſhed by Blackwood and Sons, 1868.) This confeſſion is derived partly from the Reformed Liturgies of Pollanus and Alaſco; portions of it appear to have been originally ſuggeſted by the ſeventh chapter of the Epiſtle to the Romans.

The Abſolution.—The heading as firſt written in the MS. was the ſame as in the Engliſh Prayer Book from 1603 till 1661, the words "or remiſſion of ſins" having been added after the Hampton Court Conference, in deference to the Engliſh Puritans. At the reviſion of the Engliſh Liturgy in 1662, "prieſt" was ſubſtituted for "miniſter," and a clauſe was added from Laud's Book of 1637. The correction in the MS., "declaration of the," is in a Proteſtant direction, and anticipates the words of the American Epiſcopal Liturgy. The Abſolution was to be "pronounced by the miniſter alone," a regulation which would have excluded the uſe of it by the "Readers." The form is taken from the Engliſh Liturgy, the compilers of which took it partly from the books of Alaſco and Pollanus, who again had derived it from Calvin's Straſburg Liturgy. "Such a formula is found in ſeveral of the Reformed Liturgies," but "it was excluded from the Genevan by a ſcruple." "There is none of us," ſays Calvin, "but muſt acknowledge it to be very uſeful, that, after the general confeſſion, ſome ſtriking promiſe of Scripture ſhould follow, whereby ſinners might be raiſed to the hopes of pardon and reconciliation. And I would have introduced this cuſtom from the beginning, but ſome fearing the novelty of it would give offence, I was over eaſy in yielding to them." All the Reformed Churches underſtood Divine ſervice to comprehend the abſolution of the faithful, whether formally pronounced or not. See "The Book of Common Prayer, as amended, 1661, by the Weſtminſter Divines," Philadelphia, Martien, 1864. [This work, by Dr.

Shields, gives a vaſt amount of information as to the relations of the Engliſh Preſbyterians to the Liturgy, and we have found it very uſeful.]

The Lord's Prayer.—This is the point of tranſition from the Reformed to the more ancient part of the ſervice. In the Engliſh Prayer Book (as in the MS.), the miniſter ſaid this alone till the reviſion of 1661-2. The doxology given here, and alſo in Laud's Book, was not at that time in the Engliſh Liturgy; but the Preſbyterians objected to this omiſſion at the Savoy Conference, and it was then added. The verſicles which follow the Lord's Prayer in the Engliſh Book are omitted in this Scottiſh draft. They were objected to by the Engliſh Preſbyterians at the Savoy Conference, but were retained with an addition—"The Lord's name be praiſed," taken from Laud's Book of 1637.

Pſalm 95.—This Pſalm is of very ancient uſe in divine ſervice. It is ſaid to have been ſung firſt at the commencement of public worſhip to call the people out of the churchyard, and hence it is called Invitatory. It is ſomewhat ſingular that the new tranſlation of the Bible is followed in this Pſalm, while in other parts of the Liturgy the Genevan tranſlation is retained.

Pſalms.—Then follow the Pſalms for the day, at the end of which is to be said *Gloria Patri.* In the Engliſh Prayer Book, it is appointed to be ſaid at the end of every Pſalm; but here it is only to be uſed once. The Engliſh Preſbyterians, at the Savoy Conference, objected to its uſe ſix times—and ſometimes ten—during divine ſervice, and urged that it ſhould only be ſaid once at morning and once at evening Prayer. In Scotland it was always ſung at the cloſe of each metrical pſalm or part of a pſalm. —*Book of Com. Order*, lxiv. and 248.

Scripture Leſſons.—The practice of reading two chapters, one from the Old and another from the New Teſtament, appears to have been general in Scotland from the Reformation down. Laud's Book has the following rubric:—"And (to the end the people may the better hear), in ſuch places where they do ſing, there ſhall the leſſons be ſung in a plain tune, after the manner of diſtinct reading, and likewiſe the Epiſtle and Goſpel." In the Engliſh Prayer Book, after the firſt leſſon, either the Te Deum or the Benedicite is appointed to be ſung, and after the ſecond leſſon the Benedictus, or Pſalm 100. In Laud's Book the 23d Pſalm is ſubſtituted for the Benedicite. The Engliſh Preſbyterians at the Savoy Conference deſired "that ſome Pſalm or Scripture Hymn

might be appointed inſtead of that apocryphal." The Te Deum and the Benedictus, or the Song of Zacharias, were not in the Scottiſh Pſalm Book of the time; and the Pſalms to be ſung after the leſſons in the morning ſervice are not indicated.

The Creed.—The Creed was appointed to be read in the Book of Common Order, and in the other Reformed Liturgies, at the end of the prayer of interceſſion, after the Sermon. The verſicles that follow in the Engliſh Prayer Book are omitted as before, and alſo the repetition of the Lord's Prayer in this place. The Engliſh Preſbyterians at the Savoy Conference urged that the Lord's Prayer "may not be enjoined to be ſo often uſed in morning and evening ſervice."

The Collects.—The firſt is the same as in the Engliſh Prayer Book, and the ſecond is the ſame as the Engliſh third collect for grace, with the addition of a clauſe. With theſe collects the Engliſh morning ſervice ended till the reviſion of 1661-2. The five Prayers were then added on the suggeſtion of Biſhop Coſin, who followed in this a rubric of Laud's Book, the uſage of which and of the present Engliſh form had been anticipated in this draft.

Prayer for the King's Majesty.—This was given in Knox's Liturgy, in the older form in which it appeared in the primer of King Edward the Sixth, having been introduced into Scotland with the Engliſh ſervice after the Reformation.

A Prayer for the Queen.—This prayer, as ſtated elſewhere, was in all likelihood prepared about 1629, when the MS. was taken up to London. It is partly borrowed from the Prayer for the Royal Family inſerted in the English Prayer Book in 1604—after the acceſſion of King James.

A Prayer for the Prince Elector Palatine.—It is probable that this prayer had been remodelled in 1629, as when the Liturgy was drawn up the Elector's troubles had not commenced. He was crowned King of Bohemia November 2, 1619, and it was at the battle of the Weiſſenberg, fought November 8, 1620, that he loſt all. The preface to the Prayer contains a clauſe "who haſt promiſed to be a Father of thine elect and their ſeed," which had belonged to the Engliſh Prayer for the Royal Family drawn up in 1604, but it was diſcontinued in the Engliſh Prayer Book in 1627, and "fountain of all goodneſs" was ſubſtituted for it. The reaſon alleged for the change was that the former clauſe was not appropriate when the King had no family.

This prayer is croſſed in the MS., and poſſibly this may have been done by Laud himſelf, as he ſtruck the names of the Elector and the Princeſs Elizabeth out of the Engliſh Liturgy after 1632. This he juſtified on the ground that the King had then children of his own who were the neareſt heirs to the throne. The Elector had been chief of the Proteſtant Alliance in Germany, and he and his family had a very warm place in the affections of the Scottiſh Church then and afterwards. In the Directory for worſhip, it is enjoined that prayer ſhould be offered "for the comforting of the afflicted Queen of Bohemia, ſiſter to our ſovereign, and for the reſtitution and eſtabliſhment of the illuſtrious Prince Charles, Elector Palatine of the Rhine, to all his dominions and dignities." This regard for a family whoſe deſcendants were deſtined to fill the throne, as the neareſt Proteſtant heirs, ſeems almoſt prophetic.

A Prayer for the whole Eſtate of Chriſt's Church.—This prayer is in the ſpirit, and partly in the words, of one with the ſame title, to be uſed after ſermon, in Knox's Liturgy. The prayer that follows, which may be uſed inſtead, is the Prayer for the Church Militant, as it ſtood in the Engliſh Prayer Book from 1604 till 1661, with one or two verbal alterations. The thankſgiving for the faithful departed was not in the Engliſh Liturgy during this period, but was inſerted in 1661-2. It is given in Laud's Book of 1637.

It may be mentioned alſo that the Prayer of St. Chryſoſtom, which concludes the Engliſh Morning Service, was placed there at the laſt reviſion, the idea having been taken from Laud's Book.

The Benediction.—"Us" is given inſtead of "you." This was alſo the caſe in Knox's Liturgy, which in this point differs from the Book of Geneva. This may have been from the uſe of King Edward's Liturgy in Scotland having familiariſed them with *us*, or perhaps to meet the caſe of the ſervice being read by readers. The doctrine of the Church of Scotland is very explicit as to the benediction of the people, in the name of the Lord, being a peculiar function of the ordained miniſtry. The practice has probably always been for them to ſay "you," and for readers in early time, as for licentiates ſince, to ſay "us."

EVENING PRAYER.

The ſentences, exhortation, confeſſion, and abſolution, were

not printed at the beginning of the form for evening prayer in the Engliſh Liturgy before 1662; and though the rubric prefixed to the morning prayer directed them to be read alſo in the evening, "this was rarely if ever the practice till laſt reviſion."—Blunt's *Annot. Prayer Book*, p. 30.

There is a ſimilar direction in this Liturgy, but the evening ſervice begins in a way that ſhows it was not intended to repeat them. The uſe of them twice on the ſame day would ſcarcely have harmoniſed with the ſpirit of the Church at that time.

The ſervice begins with a verſe from the 95th Pſalm.

Prayer.—The prayer that follows is taken verbatim from the Book of Common Order, p. 225. It was retained from the Book of Geneva, the compilers of which took it partly from the evening prayer in Calvin's Liturgy. It was the laſt prayer in which Knox joined, having been read at family worſhip in his room an hour before his death.

Hymns.—The Magnificat and Nunc Dimittis, which are appointed to be ſung after the chapters, have been ſung at evening ſervice from very early times. There were metrical verſions of both in the old Scottiſh Pſalm Book, entitled, "The Song of bleſſed Mary, called Magnificat," and "The Song of Simeon, called Nunc Dimittis."

Prayer.—In the prayer which follows the Creed, we have firſt the Engliſh ſecond collect at evening prayer. Then comes a line which has been inſerted by a later hand from Calvin's evening prayer, and which connects the ſecond Engliſh collect with the third, "for aid againſt perils," part of which is given. This again is followed by a ſentence or two taken partly from Calvin's evening prayer. The changes are in a Reformed direction, being deſigned to throw the two collects into one continuous prayer, and alſo to follow Calvin, and Knox's Liturgy, more cloſely.

At this point the evening prayer of the Engliſh ſervice ended at that time. In this Liturgy the prayers of interceſſion are added as in the morning ſervice.

PRAYERS FOR DAYS OF COMMEMORATION.

A prayer on the day of the Nativity.—This is nearly the ſame as the Collect for Chriſtmas in the Engliſh Prayer Book. "The bleſſed Virgin Mary" is given inſtead of "a pure virgin," and the words "this day," then in the Engliſh Liturgy, are left out.

The Preſbyterians, at the reviſion of 1661-2, objected to "this day," and they were then changed for "as at this time."

A prayer on the day of Our Saviour's paſſion.—The firſt part reſembles the Engliſh Collect for the Sunday before Eaſter, and the latter part is nearly the ſame as the Engliſh Collect for Good Friday.

A prayer on the day of the Reſurrection.—This is partly taken from the Engliſh Collects for the firſt and ſecond Sundays after Eaſter.

A prayer on the day of the Aſcenſion.—Taken partly from the Engliſh Collect for that day, with a preface from that of the Sunday following.

A prayer to be ſaid on Whitſunday.—Very much like the Engliſh Collect for the day. This is the only feſtival named in the MS.

SUNDAY SERVICE.

The reading of the Decalogue.—This was enjoined in all the Reformed Liturgies of the Continent, and it was in imitation of them that the compilers of the Engliſh Prayer Book introduced it into their Communion ſervice.

The reſponſes after the commandments, which are recommended to be repeated as far as the people could be brought to this cuſtom, are taken from the Engliſh Prayer Book, the compilers of which enlarged upon a ſuggeſtion of Pollanus, who, in his verſion of the Reformed Liturgy, concluded the reading of the law with a ſhort prayer, that "the Lord would write the law in our hearts by His Spirit."

The Engliſh Preſbyterians in 1661 urged "that inſtead of thoſe ſhort prayers of the people, intermixed with the ſeveral commandments, the miniſter after the reading of all may conclude with a ſuitable prayer." Though theſe reſponſes were never uſed in Scotland, it is not uncommon to hear the Decalogue read on a Communion Sunday, with a pauſe after each commandment.

Next follows a rubric that, "in place of the firſt confeſſion appointed to be read on other days, one of thir confeſſions following, wherewith the people is accuſtomed," is "to be uſed." In Knox's Liturgy there was a difference made betwixt the prayers to be read on Sundays and on other days, and this is ſtill done in ſeveral Reformed Liturgies.

The firſt Confeſſion.—This is the ordinary Sunday Confeſſion

from Knox's Liturgy, p. 79, verbatim; and is a verſion of the common confeſſion of the Reformed Churches.

The ſecond Confeſſion.—This is alſo taken from Knox, p. 83. It appears firſt in an edition of 1575, and is a compilation.

Prayer of Thankſgiving.—The prayer "Honor and Praiſe," etc., which, at the diſcretion of the miniſter or reader, might be uſed at the end of the Sunday ſervice, is from the Book of Common Order, and appears to be of pre-Reformation origin. There was no general thankſgiving in the Engliſh Prayer Book at that time. The Engliſh Preſbyterians in 1661 complained that there was "a great defect as to ſuch forms of . . . thankſgiving as are ſuitable to goſpel worſhip," and to meet their wiſhes the "General thankſgiving" now in uſe was added. It was compoſed by Reynolds, one of the Preſbyterian Commiſſioners at the Savoy Conference.

Singing of the 119th Pſalm before and after ſermon.—Some traces of this cuſtom ſtill exiſt.

THE ORDER OF THE SUNDAY SERVICE.

This, according to the Liturgy, would apparently have been as follows:—

1. Sentences.
2. Exhortation.
3. Confeſſion (from Knox's Book).
4. Abſolution.
5. Lord's Prayer.
6. Pſalm 95, ſaid or ſung.
7. Pſalms for the day.
8. Leſſon from the Old Teſtament.
9. Praiſe.
10. Leſſon from the New Teſtament.
11. Praiſe.
12. The Creed.
13. The Decalogue.
14. Prayer of Interceſſion.
15. Praiſe.
16. Sermon.
17. Praiſe.
18. Thankſgiving (optional).
19. Benediction.

The general practice in the Church of Scotland, as of the other Reformed Churches, was to have the long prayer of Interceſſion after the ſermon; and in this they followed the primitive Church. Apparently a change is recommended in this Liturgy, but it is ſomewhat doubtful.

OCCASIONAL PRAYERS.

A prayer againſt tempeſts.—This cloſely reſembles the prayer *for fair weather* in the Engliſh Liturgy.

For rain.—From the Engliſh Liturgy.

In time of dearth and famine.—Nearly the ſame as the prayer in the Engliſh Liturgy.

In time of any common plague or ſickneſs.—The preface is ſomewhat like the commencement of the prayer for *time of peſtilence* in Howat's form, the reſt is from the Engliſh Liturgy.

In time of war.—From the Engliſh Liturgy.

In time of perſecution of the truth.—This is quite Reformed in its ſpirit, and is taken partly from a prayer, entitled "A complaint of the tyranny uſed againſt the ſaints of God," in the Book of Common Order, p. 227.

In time of harveſt.—This prayer, probably compoſed for this Liturgy, was deſigned for uſe throughout the whole harveſt ſeaſon, in accordance with a practice, which has always been followed to a conſiderable extent in the Scottiſh Church.

THANKSGIVINGS.

For rain.—As in the Engliſh Prayer Book ſince 1604, and ſo with the thankſgivings that follow.

THE ADVERTISEMENT AS TO THE USE OF AMEN.

The Reformed favoured no reſponſes on the part of the people except the Amen. This was owing partly at leaſt to the high views which were held as to the miniſtry; but more ample proviſion was made than before for the people taking part in the praiſes of God, and it was intended that they ſhould reſpond with an audible Amen at the end of all the prayers. That ſection of the Engliſh Church which favoured the Continental Reformation, agreed with the reſt of the Reformed Church on this point. The "troubles at Frankfort" in 1554, began by Cox and his friends repeating the reſponſes, which the exiles who had preceded them had given up; and in 1661, when for the laſt time the voice of that party was heard in the Engliſh Church, one of the exceptions taken againſt the Prayer Book was as follows:—"That the repetitions, and reſponſes of the clerk and people, and the alternate reading of the pſalms and hymns, which cauſe a confuſed murmur in the congregation, whereby what is read is leſs intelligible, and therefore unedifying, may be omitted: the miniſter being appointed for the people in all public ſervices appertaining unto God, and the Holy Scriptures, both of the Old

and New Teſtament, intimating the people's part in public prayer to be only with ſilence and reverence to attend thereunto, and to declare their conſent in the cloſe by ſaying Amen."

It was difficult in Scotland, however, to get the people to ſay even the Amen, and it is ſo ſtill. Cowper ſpeaks of the people "accompanying the prayers up to God," with "ſighs and groans," and ſuch demonſtrations appear not to have been uncommon.

BAPTISM.

In Knox's Liturgy, it is ſaid the child is to be preſented by the father and godfather. From the Reformation it had been the cuſtom in Scotland, as in other Reformed countries, to have additional ſponſors joined with the parents, a cuſtom which the French Church defended as maintaining "a ſweet communion among the faithful by a conjunction of friendſhip." After the adoption of the Weſtminſter ſtandards, the cuſtom was continued, but gradually the additional ſponſors came to be regarded merely as witneſſes.

The founder of the Browniſts, during his viſit to Scotland in 1584, made an attack upon the practice before the Seſſion of Edinburgh. He met with no ſympathy at that time.

The firſt *queſtion* to thoſe preſenting the child correſponds ſubſtantially with that in Knox's Liturgy, but has an additional clauſe.

The *addreſs* that follows is from the Engliſh Prayer Book, with a ſlight verbal change.

The firſt prayer.—This is made up of portions of the two introductory prayers in the Engliſh Prayer Book. In the correſponding prayer in Laud's book, there is the petition, "Sanctify this fountain of Baptiſm, thou which art the ſanctifier of all things." There is a rubric that the water in the font is to be changed at leaſt twice a month, and this petition is ordered to be uſed at the firſt baptiſm after the water has been changed. This had a Romiſh look, and gave offence; but a petition for the ſanctifying of the water is favoured by the Weſtminſter Directory, and is ſtill in common uſe in Scotland.

The *brief exhortation* that follows is from the Engliſh Prayer Book, with some verbal alterations; and the compilers of that Liturgy took it from Herman's Book of Cologne.

The *addreſs to the ſponſors* also reſembles that in the Engliſh Prayer Book; "but it is remarkable," as Mr. Irwin ſays, "that

the clauſe placed within circumflexes (until he came of age to take it upon himself), which was not introduced into the Engliſh Service until the last review in 1662, is inſerted here in a *different* handwriting from that of the reſt of the MS."

"Also, in the firſt of the queſtions which follow, the words *in name of this child*, which were inſerted [in the Engliſh Prayer Book] in 1662, are written in the margin of the MS. by the same hand which made the preceding correction." Theſe corrections are in a Proteſtant direction, and were not followed in Laud's Book. The Engliſh Preſbyterians, in 1661, objected to the queſtion as it then ſtood in the Prayer Book, and the words were added on the suggeſtion of Biſhop Coſin, who had no doubt ſeen the Scottiſh MS. Pardovan, giving the doctrine of the Church of Scotland on this point, says, "In the baptiſmal engagement, the parent or ſponſor is in name of the child to renounce the devil," etc. The laſt clauſe of this queſtion, impoſing a vow of obedience, had nothing correſponding to it in the Engliſh Prayer Book at that time; but at the laſt reviſion an additional queſtion was added to that book, on the suggeſtion of Biſhop Coſin, to supply the defect.

The *Creed* is directed to be aſked by the miniſter, as in the Engliſh Prayer Book, "Do you believe," etc. This was contrary to the Scottiſh usage, which was always to make the ſponſor repeat the Creed himself. There was a rubric in Knox's Liturgy to this effect—"*Then the Father, or in his abſence the Godfather, ſhall rehearſe the articles of his faith.*" Henderſon, in his Government and Order of the Church of Scotland, says, "He that preſenteth the child maketh confeſſion of the faith into which the child is to be baptiſed, and promiſeth to bring up the child in that faith, and in the fear of God."

The *queſtion* that follows cloſely reſembles Henderſon's words, and was probably in common use, "Will you that this infant be baptiſed in this faith, and for your own parts promise to bring up this child in the knowledge of the ſame, if the Lord ſhall prolong his life?" The form in the Engliſh Prayer Book, "Wilt thou be baptiſed in this faith?" was always objected to from the days of Bucer by the party that favoured the Continental Reformed, down till the laſt reviſion, when they urged that it ſhould be put thus, "Will you have this child baptiſed into this faith?"

The *prayer* that precedes the baptiſmal act has a few clauses

like thoſe in Knox's Liturgy, but it ſeems to have been compoſed for this draft. The phraſe, "Grant that what we now do on earth according to thine ordinance may be ratified in heaven," is ſtill in common uſe, and forms part of that unwritten Scottiſh Liturgy which is handed down from generation to generation.

The *rubric* as to the baptiſm is much the ſame as in Knox's Liturgy. There is no reference to the ſign of the croſs, which was not in uſe in Scotland, and which the Engliſh Preſbyterians wiſhed to be diſcontinued, or at leaſt made optional. The impoſition of it by Laud's Book was one of the things which gave great diſſatiſfaction.

The call to *thankſgiving* and prayer which follows is from the Engliſh Prayer Book, the declaration "that this child is regenerate" being omitted.

The *prayer* is apparently peculiar to this Liturgy, and ſcarcely indicates ſuch high views of the ordinance as the correſponding prayer in Knox's Book.

The *exhortation* which concludes the ſervice is from the Engliſh Liturgy.

CONFIRMATION.

In Scotland the only confirmation recogniſed was that of the baptiſed taking the vows of their baptiſm upon themſelves at their admiſſion to the Lord's Supper. Epiſcopal confirmation was one of the five articles of the Aſſembly of Perth, and this ſervice had been prepared accordingly. But this was one of the articles which was not acted upon between 1618 and 1638; nor was Epiſcopal confirmation at all practiſed in the Church during the ſecond Prelatic period (1661-1688).

The *firſt rubric* is compiled from two of thoſe which at that time ſtood in the Engliſh Service, the Catechiſm having formed part of that office till 1662.

The *Catechiſm* that follows is the one that was compiled in accordance with the Act of Aſſembly 1616: "That a Catechiſm be made eaſy, ſhort, and compendious, for inſtructing the common ſort in the articles of religion, which all families ſhall be ſubject to have for the better information of their children and ſervants, who ſhall be holden to give account thereof in their examination before the communion." It was, as ſtated in our introduction, prepared by Mr. Patrick Galloway, Mr. John Hall, and Mr.

John Adamſon. The Aſſembly of Perth, in 1618, paſſed an Act ratifying "the Catechiſm allowed at Aberdeen, and printed ſince with privilege." It was "formed" as early as February 1618, and Gilbert Dick then received authority to print it. This was confirmed to him by another Act of the Privy Council in June 1619.—Lee's *Mem.* for Bib. Soc. App. 31-35.

Wodrow had poſſeſſion of a copy of the edition of 1619. "I have before me," he ſays, in his Life of John Hall (MSS. Glas. Univ.), "a Catechiſm printed cum privilegio for Gilbert Dick 1619, but whether it is the compoſition ordered by this Aſſembly (Aberdeen) I cannot determine. . . . The Catechiſm begins—'Who made man? Ans. God,' and ſeems to agree with that in Latin at the end of our old rudiments, ſaid to be formed by Mr. Andrew Simſon. But whether the catechiſm be his I am not certain. The catechiſm hath added to it ſcriptural proofs to each anſwer, the chapter and verſe without the words, with prayers and graces for children, and closes with the following brief of the 10 commands. . . . The catechiſm . . . does not fill a ſheet in print." Mr. Irwin, in his account of the Liturgy in the *Britiſh Magazine*, noticed the reſemblance of the catechiſm to the Latin one—*Summula Catechiſmi*, to which Wodrow refers. Simſon of Dunbar, the reputed author of it, the father of "famous Mr. Patrick" of Stirling, had been maſter of the Grammar School of Perth before the Reformation. The Latin catechiſm has been reprinted by the Wodrow Society, and by Bonar in his *Catechiſms of the Scottiſh Reformation*. It is alſo given in the Latin rudiments ſtill uſed in Scotland. The catechiſm in the liturgy cloſely reſembles it, but does not by any means follow it verbatim. From Wodrow's account of the catechiſm, he ſaw, there can be no doubt, that it was the ſame as this of the liturgy, with proofs added.

There was another catechiſm cloſely connected with this one. One of the inſtructions ſent by King James to the Aberdeen Aſſembly, 1616, was, "that all children and ſchools ſhall have, and learn by heart, the catechiſm entitled *God and the King*, which already, by Act of Council, is ordered to be read and taught in all ſchools."

God and the King was a dialogue on the King's ſupremacy in eccleſiaſtical matters, as ſet forth in the oath of allegiance, againſt Popery on the one hand, and alſo to ſome extent againſt "ſpiritual independence" views. It was compiled by order of

the King, and printed in Engliſh and Latin for uſe in all his dominions. On the 14th of April 1616, he wrote to the Scottiſh Privy Council about having it introduced into Scotland, and on the 22d of May the Council appointed ſome of the biſhops and others to examine it. On the 6th of June they reported that "the principal heads of it ſhould be drawn up in ſome catechetic heads and anſwers," for uſe in churches, univerſities, and ſchools. —*Orig. Lett.* ii. 803-5. On the 13th of the month the Council paſſed an Act declaring it to be "neceſſary and expedient" that the principal heads of it ſhould be drawn up in the form of queſtion and anſwer, and the ſole right of printing it was confirmed to Mr. James Primroſe.—*Priv. Coun. Rec.*, Register House.

Though no reference is made to it in the printed Acts of the Aberdeen Aſſembly, it ſeems that arrangements were made there for having the heads of it put into the catechetical form. The licence to Dick, of February 1618, refers to that Aſſembly as "ordaining two catechiſms to be formed," and to "the ſaid two catechiſms" as "now formed." The excluſive right of printing theſe catechiſms is given to Dick.—Lee's *Mem.* App. 31-35.

An edition of *God and the King* had been printed in London in 1616, "to the only uſe of Mr. James Primroſe for the Kingdom of Scotland."—(Lee's *Mem.* p. 73.) The change made upon it, and the ſubſequent licence to Dick, would not be favourable to the ſale of the firſt edition. Hence, perhaps, in the *Records* of the Town Council of Edinburgh, 7th April 1619, we find what Principal Lee calls "the following curious entry:" —"Ordanis William Dick Theſaurare, for cauſes and conſiderations moving thame, to pay Mr. James Prymroſe ane thouſand pound, and the ſame ſall be allowit to him in his comptis; and als ordanis the ſaid Wm. Dick, Theſaurare, to reſſave from him twa thouſand bookis, called *God and the King*, in Scotis, and fyve hundreth in Latine, and to diſperſe the ſame in the colledges and ſchools to the nichtbors of this brugh, for aught ſchillings the pece, and to be charget with the price thereof in his comptis." —Quoted in Lee's *Hiſt. of Ch. of Scot.* ii. 363-4.

Along with the Catechiſm deſcribed above by Wodrow, there was another, both having been printed by Dick as one publication. After the little Catechiſm, he ſays, there "follows a method of catechiſing, conſiſting of three ſheets. It is a ſubſtantially clear,

judicious draft of queſtions and anſwers; and many of the phraſes in it are contained in our Aſſembly's Catechiſms. It begins of religion in general. *Q.* Which is the only way to true happineſs? *Ans.* The true Chriſtian religion. It hath the ſcripture proofs in their chapters and verſes in plenty upon the margin, and there is added to it inſtructions for the worthy receiving of the Lord's Supper, and a prayer and thankſgiving at the communion, and others for families." This ſecond Catechiſm was probably the abſtract of *God and the King* in the form of queſtion and anſwer. We have made inquiries, without ſucceſs, for copies of the Catechiſms printed by Dick in 1619. There was a Catechiſm in the poſſeſſion of the late Principal Lee, diſcovered by the librarian of the Univerſity of Edinburgh, paſted into and forming part of the boards of an old volume, which is ſuppoſed by thoſe who ſaw it to have been a copy of the firſt deſcribed by Wodrow. From a letter of King James to the Privy Council, dated February 9, 1618, with regard to the licence to Dick, it appears that "Andro Hart, Richard Lawſoun, and Edward Catchkin, bookſellers in Edinburgh," had "at their own hand preſumed to print and ſell diverſe copies of the ſaid Catechiſms," allowed at Aberdeen.—*Orig. Lett.* ii. 817.

The General Aſſembly in 1648 diſcharged a little Catechiſm, containing "groſs errors on the point of univerſal redemption, and in the number of the ſacraments;" and Row ſpeaks of "the Biſhops having lately foiſted" theſe errors "into the Catechiſm which little children did learn at ſchools, for which cauſe the General Aſſembly" condemned it (*Hiſt.* p. 403). This may have been the little Catechiſm of Aberdeen Aſſembly modified ſhortly before 1637.

The impoſition of hands.—The words to be uſed with this are nearly the ſame as thoſe given in the Engliſh Prayer Book.

The prayer that follows is alſo from the Engliſh Liturgy. The clauſes, "after the example of Thy Holy Apoſtles," and to "certify them by this ſign of Thy favour, and gracious goodneſs towards them," are omitted; omiſſions which were both urged by the Engliſh Preſbyterians at the Savoy Conference in 1661. The Lord's Prayer and the Second Collect were not in the Engliſh Liturgy till the laſt reviſion.

The *Bleſſing* is the ſame as in the Engliſh Book.

The *Rubric*, that "none be admitted to the holy communion until ſuch time as he can ſay the Catechiſm, and be confirmed,"

is from the Engliſh Liturgy as it ſtood before 1661-2, when it was changed in accordance with the Preſbyterian exceptions.

In this ſervice it will be obſerved that there is no formal confirmation of the baptiſmal vow, which is the eſſence of the rite in the Reformed Churches. This had alſo been wanting in the Engliſh Church before the laſt reviſion, when it was ſupplied. But the anſwers of the Catechiſm repeated in church before admiſſion to the communion were regarded at that time as involving a ratification of the baptiſmal engagement.

THE LORD'S SUPPER.

The *Firſt Rubric* directs that "tokens" are to be received from the miniſter the night before. The uſe of tokens is mentioned very ſoon after the Reformation, and it has ever ſince been continued in the Church of Scotland. They have always been uſed too in the Epiſcopal congregations of old ſtanding in the north of Scotland. For long after 1688 there were many ſuch uſages of the undivided Church of Scotland retained by the Epiſcopalians, and it might have a good effect if that fact were brought more prominently forward than has been cuſtomary of late. The *Second Rubric* is the ſame as that of the Engliſh Prayer Book at the time; the third alſo. The *Fourth Rubric* directs that the table "ſhall ſtand in that part of the church which the miniſter findeth moſt convenient." In England the table, during the celebration, was placed in the body of the church, till Laud introduced the great innovation of placing it againſt the chancel wall. He was the firſt to introduce chancel rails into the Engliſh Church. The Engliſh Rubric, however, directing the prieſt to ſtand at the north ſide of the table was not changed, and is irreconcilable with the preſent practice. In Laud's Scottiſh Book of 1637 the Rubric ſtood thus: "The holy table having at the communion time a carpet, and a fair white linen cloth upon it, with other decent furniture meet for the high myſteries there to be celebrated, ſhall ſtand at the uppermoſt part of the chancel or church, where the preſbyter, ſtanding at the north ſide or end thereof, ſhall ſay the Lord's Prayer," etc. The direction that the elements are to be brought forward when the miniſter "enters into the pulpit," as given in the MS., was probably in conformity with the practice at that time, though for a long period the cuſtom has been to bring in the elements after the ſermon, at the commencement of the communion ſervice proper.

The next Rubric directs the minister to stand at the side of the table. This is, of course, to be understood of the side farthest from the people, and as equivalent to behind the table, with his face towards them.

The *Introductory Collect* is from the English Prayer Book.

The reading of *the words of institution*, at the commencement of the service, is from the Book of Common Order.

The *Exhortation* that follows is from the same source. This has always been regarded as a notable example of binding and loosing by the minister, in the exercise of the power of the keys.

The *Invitation* is from the English Prayer Book, with a few verbal changes.

The *Confession* is from the same source, and originally from Herman's Book of Cologne.

The *Consecration Prayer*, which is joined to the preceding, is partly from the Book of Common Order, but has important additions, made probably by Cowper. The prayer in the Book of Common Order is solely eucharistic, and the anti-prelatic party in the Church were in the habit of complaining that in it there was "not one word of Lord bless the elements or action" (Row's *Hist.*, p. 331); and they used their liberty in supplying this defect. It is partially supplied here by the petition "Send down, O Lord, Thy blessing upon this Sacrament, that it may be unto us the effectual exhibitive instrument of the Lord Jesus." The word "exhibit" was then understood as equivalent to "apply;" and it was constantly used of the Lord's Supper to set forth the doctrine of the Reformed Church — that the elements are the instruments by which Christ's body and blood are imparted to the faithful. Thus Cowper says—the elements "are not only signs representing Christ crucified, nor seals confirming our faith in Him, but also effectual instruments of exhibition, whereby the Holy Spirit makes an inward application of Christ crucified to all that are His."—*Works*, p. 264.

The Consecration Prayer concludes with the Lord's Prayer. This was almost universal in the primitive church, and was probably of Apostolic origin. In this the MS. was followed by Laud's Book of 1637. Then follows this *Rubric:* "The prayer ended, the minister shall repeat the words of the Institution for consecrating the elements, and say."—On the margin, corrected thus—"Then shall the minister pray after this manner, and read the words of the Institution." The rubric, as first drawn, was in

accordance with the Roman and Anglican view, that the words of inſtitution make the Sacrament. The word Conſecration was not then uſed in the Engliſh Prayer Book. The Prelatic party in the Church of Scotland at that time, perhaps from the imitation of what was Engliſh, and from their adhering verbatim to the Euchariſtic Prayer in the Book of Common Order, ſeem to have held the opinion that the words of inſtitution are the Conſecration.—(See Lindsay *On Perth Articles*, p. 57.) The anti-prelatic party proteſted againſt this, and held to the Eaſtern and primitive doctrine, that the elements are "ſanctified by the Word of God and prayer," as Origen says.—(See Gilleſpie in his *Engliſh Popiſh Ceremonies.*) Boſton, one of the ableſt divines of the Church of Scotland of a later day, ſays,—"The elements are conſecrated by the word of inſtitution, thankſgiving, and prayer." "The Popiſh Conſecration hits not the mark, for these words, 'This is My Body,' were uttered by our Lord after the Conſecration."—(*Serm. on the Lord's Sup.*) The Invocation of the Holy Spirit in the Conſecration Prayer, was one of the few features of Laud's Book in which it harmoniſed with the views of the anti-prelatic party in Scotland; and ſince that time, the Scottiſh Epiſcopalians have ſtrongly taken up the ſame views.

The marginal correction of this rubric is in the ſame ſpirit. The object of it apparently is to avoid the statement which implies that the words of inſtitution are the Conſecration.

The *Words of Inſtitution* are then introduced in much the ſame way as in the Engliſh Prayer Book.

The *rubrics* direct the miniſter to take the bread and the cup into his hands, as he repeats the words deſcribing theſe actions. The Book of Common Order directed that there ſhould be a "taking" of the elements before the conſecration prayer, in exact imitation of our Lord; and from the Reformation it had been the cuſtom to *lift* them then. Boſton ſays, "Nothing is more diſtinctly mentioned than this, Matt. 26." "It is taken to be conſecrated. And this repreſents the Father's chooſing and deſigning the Son to be Mediator." So much importance was attached to this "taking" before the prayer of conſecration, that when the practice began to be given up among the Seceders towards the end of laſt century, there were thoſe who inſiſted upon it as eſſential, and formed a ſeparate ſect, popularly known as "The Lifters." The laſt repreſentative of that community died in Ayrſhire ſome forty years ago. When urged to attend a

place of worſhip, on the ground that Chriſt had promiſed that the viſible Church ſhould never fail, he had his anſwer ready,—"There is one old man here, ſir." There can be no doubt that our beſt divines in former days attached much importance to this action.

The *breaking of the bread* is not referred to in the rubrics. In this omiſſion the compilers of the Liturgy had followed the Engliſh Prayer Book as it then ſtood. In the Book of Common Order the miniſter is directed to break the bread after the conſecration prayer, and this uſage has always prevailed. There were firſt the words of inſtitution, ſecondly the taking, thirdly the conſecration prayer, fourthly the commemoration of the Lord's death, and fifthly the communion. Boſton ſays "breaking of the bread" is an eſſential rite of this ſacrament. It ſignifies the breaking of Chriſt's body for us, and conſequently the ſhedding of His blood. In the Sacrament there is not a word of pouring out the wine, though no doubt it was done; for the ſhedding of Chriſt's blood is ſufficiently repreſented by breaking of his body." The Engliſh Preſbyterians at the Savoy Conference complained "that the manner of the conſecrating of the elements is not," in the Prayer Book, "explicit and diſtinct enough, and that the miniſter's breaking of the bread is not ſo much as mentioned." In the amended Liturgy which they proposed, the different parts are kept diſtinct thus—(1) *Conſecration* by the words of inſtitution and prayer; after which the miniſter is to ſay, This bread and wine, being ſet apart and conſecrated to this holy uſe by God's appointment, are now no common bread and wine, but ſacramentally the body and blood of Chriſt. (2) *Commemoration of ſacrifice.*—A ſhort prayer; then breaking of the bread, with the words, "The body of Chriſt was broken for us, and offered once for all to ſanctify us: behold the ſacrificed Lamb of God, that taketh away the ſins of the world." Then the pouring out of the wine, with the words, "We were redeemed with the precious blood of Chriſt as of a lamb without blemiſh and without ſpot." (3) *Communion*, preceded by a prayer of access, and given with words of Scripture. At the reviſion of the Engliſh Prayer Book, a rubric was added directing the bread to be broken, but in ſuch a way that it takes place before what, according to that ſervice, is the conſecration, ſo that it is not Chriſt's body ſacramental that is broken, but ſimply bread, and thus there is no proper commemoration. In all ancient Liturgies the breaking takes

place as with us, after the conſecration. Coſin, in 1662, propoſed that the order of the communion ſervice given in Laud's Book of 1637 ſhould be followed in England.

There is no mention of the *breaking* in that book, but it was no doubt meant to be practiſed, and in a regular way, as the conſecration, according to that form, is the invocation. The preſent Scottiſh Epiſcopal office, which is much changed from Laud's Book, has peculiarities as extraordinary as thoſe of the Engliſh Prayer Book. The words of inſtitution precede the invocation, and the miniſter in repeating them not only "takes" the bread, as was the old Scottiſh cuſtom, but breaks it. This being before the conſecration, is no proper commemoration of the death of our Lord. The non-jurors re-arranged the ſervice to ſuit their doctrine, that the ſacrifice of Chriſt "ſlain upon the Croſs" "was offered at the inſtitution of the Euchariſt." But even ſuch a view does not warrant the "breaking" before the conſecration, nor the omiſſion of it afterwards.

The *ſhort addreſs* that precedes the communion is a verſion of *ſurſum corda*, ſimilar to the concluding part of the exhortation in Knox's Liturgy.

The *rubric* as to the miniſter receiving, is from the Engliſh Prayer Book of the time. Before Perth Articles, the miniſter firſt received the bread himſelf, and then gave it, and ſo with the cup.

The *words of delivery* are nearly the ſame as thoſe in the Engliſh Prayer Book at the time. In Scotland the practice had been to uſe our Lord's exact words, and the Engliſh Preſbyterians recommended this at the Savoy Conference.

The *rubric*, directing the hiſtory of the paſſion to be read while the people are receiving, is from Knox's Liturgy, and that enjoining the ſinging of pſalms as one company gives way to another, was in accordance with the practice. Henderſon, in his "Government and Order," etc., mentions the 103d or 22d pſalm as ſung at thoſe times.

It may be added that the mixed cup was continued in ſome parts of the north of Scotland till the preſent century. Boſton ſays, it is "indifferent whether a little mixed with water or unmixed." There is alſo abundant evidence that the communion was received faſting by all parties in the church, and this continued to be the practice in ſome places till within the memory of the preſent generation.

The *thankſgiving prayer* was probably compiled by Cowper.

The *concluding pſalm* indicated in Knox's Liturgy is the 103d. The Song of Simeon was uſually ſung in this place by the Reformed.

The communion ſervice has always been treated by the Reformed Church as part of the complete ſervice of the Lord's day. Hence the omiſſion here and in Knox's Liturgy of the Creed and Prayers of interceſſion, as being otherwiſe provided for. In Calvin's form of worſhip, ſays the author of Eutaxia, "the ſeveral acts of devotion follow in progreſſive ſeries, commencing with thoſe which are more primary and preparative, and culminating in the higheſt exerciſes of adoration and faith." In this we ſee alſo one of the many points of reſemblance betwixt the Reformed and the Eaſtern Church.

THE SOLEMNISATION OF MATRIMONY.

The *firſt three rubrics* are nearly the ſame as thoſe in the Engliſh Prayer Book at the time.

At the period when the Liturgy was drawn up, and for long afterwards, marriage was uſually celebrated in church, at the morning ſervice on Sundays. Marriage in private houſes has never been allowed by the laws of the Church. In the ſeſſion records of St. Andrews in 1698, and in thoſe of Brechin in 1717, there are notices of people being fined for being married at home inſtead of in the church.

The *exhortation* conſiſts of the addreſs at the beginning, and the portions of Scripture at the end of the Engliſh ſervice. Part of this was alſo in Knox's Liturgy.

The *charge* is from Knox's Liturgy, and is alſo the ſame as that in the Engliſh Prayer Book.

The *taking the congregation to witneſs* is from Knox's Book. The *rubric* that follows is from the Engliſh Prayer Book. The reſt of the ſervice is the ſame as that in the Book of Common Order, except that it has a prayer which is wanting in that form.

There is no reference to the uſe of the ring. Though always put upon the finger at the time of the ceremony, the Church objected to its being referred to as part of the religious ſervice. The Engliſh Preſbyterians and the Reformed abroad held the ſame view, and in this they followed the Primitive Church.

THE VISITATION OF THE SICK.

The fact of a special form for this service in all our Liturgies and Directories shows that a very different idea prevailed on this subject from what seems to be common now, when the visit of a minister to the sick is put on much the same footing as a visit from any other christian.

The *exhortation* is slightly changed from that in the English Prayer Book.

The *directions* to advise the sick person as to the settlement of his affairs, the forgiveness of those who have offended him, liberality to the poor and special confession of any weighty matter, are partly from the same source.

The *prayer* that follows is also nearly the same as one in that Book.

Another *prayer* is given which is partly taken from that in Knox's Liturgy.

The *confession* of sins referred to in the rubric that follows is designed to be ordinary, though there might be nothing special troubling the sick man's conscience, and it would then be usually of a general character.

The *absolution* is also designed to be ordinarily used. It is in the indicative form as in the English Prayer Book, but a correction has been made by a different hand, which modifies it. This correction is in harmony with the exceptions of the English Presbyterians in 1601, and 1661, to the English Prayer Book. They believed in absolution though they preferred more primitive forms than those invented in the 12th century. Some of them, however, did not object even to these forms. Dr. Reynolds, the leader of the Puritans at Hampton Court, "on his deathbed earnestly desired absolution in the form prescribed by the rubric, and having received it with imposition of hands by Dr. Holland, expressed his satisfaction in a particular manner."—Collier's *Hist.* vii. p. 341.

King James, at Hampton Court, gave expression to a prevalent Scottish opinion, when he said that "God hath given a comission to absolve only in two cases—the one general, the other particular. For the first, all prayer and preaching imported an absolution; as to the second, it was to be applied to those who had repented of scandalous crimes" (Collier, p. 273). The absolution of the sick was usually given only in benediction, prayer, and the authoritative

miniſtry of the word. The author of the *Life of Biſhop William Forbes*, who died in 1634, says, "ſacram euchariſtiam (extremum viæ viaticum) ſibi adminiſtrandam curavit, quam ſincera peccatorum confeſſione et ſacerdotali abſolutione percepit."

The *prayer or benediction* that follows is from the Engliſh Prayer Book, with the omiſſion of a clauſe.

Private Communion of the Sick.—A rubric is added on this ſubject, in accordance with the Perth Article of 1618, allowing it. It is related of Biſhop Patrick Forbes, a divine of the ſchool of Melville, that he received the communion on his deathbed, but it has never been common in Scotland.

THE MANNER OF BURIAL.

There was no funeral ſervice in the continental reformed Liturgies after the Reformation, and the Book of Common Order had the ſame direction as to an exhortation which is given here. With regard to the uſage, there are evidences that religious ſervices were kept up at funerals for a time after the Reformation. but they ſeem to have wholly ceaſed in the early part of the following century. The Weſtminſter Directory permits an exhortation, and the words of committal (See *Book of Com. Or. and Directory*, 362), but in many parts of the country there was no religious ſervice at funerals, either at the houſe, church, or grave, from time immemorial till the preſent day. But now toaſts have gone out and prayers have come in.

APPENDIX.

"In Mr. Crawford's MSS. I find that in the Aſſembly 1616 at Aberdeen, it is enacted that a uniform of Liturgy or Divine Service be ſet down to be read in all Kirks on the ordinary days of Prayer, for which effect Mr. P. Galloway, Mr. Peter Hewat, Mr. John Adamſon, and Mr. William Erſkine, were appointed to reviſe the Book of Common Prayers prefixed to the Pſalm Book, and to form a Common Forma of ordinary Service, to be uſed at all times hereafter; it was appointed to be uſed in the time of Common Prayers in all Kirks where there is the Exercise of Common Prayers, as likewiſe by the miniſter before Sermon where there is no Reader.

"I ſuppoſe this is a copy of it. The ſame is in Calderwood, printed, p. 663" [*i.e.* Act of Aſſembly, 1616].—*Wodrow's Note on MS.*

See alſo Introduction, pp. xxiii, xxiv.

A Form of Service

TO BE USED IN ALL THE

Parish Churches of Scotland

UPON THE SABBATH DAY

BY THE

READERS WHERE THERE ARE ANY ESTABLISHED,

AND WHERE THERE ARE NO READERS

BY THE MINISTERS THEMSELVES BEFORE THEY

GO TO SERMON

Advocates' Library, Edin., MS. (Woodrow MSS. vol. 20, quarto),
Library No. ccc. 2-12.

[A Form of Service.]

Firſt let him recite the Fourth Commandment.

Remember the Sabbath day to keep it holy, ſix days ſhalt thou labour and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou nor thy ſon, nor thy daughter, thy manſervant nor thy maidſervant, nor thy cattle, nor thy ſtranger that is within thy gates.

For in ſix days the Lord made heaven and earth, the ſea, and all that is therein, and reſted the ſeventh day, wherefore the Lord bleſſed the ſeventh day, and hallowed it.

The Commandment being read, then ſay with David Pſ. 19, 14.

Let the words of our mouths and the meditation of our hearts, be acceptable unto Thee, O Lord, our ſtrength and our Redeemer.

Then followeth Exhortation and Prayer in theſe terms.

Seeing that we are not come unto the mountain that might be touched, and that burned with fire, nor unto blackneſs and darkneſs and tempeſt, and the ſound of a trumpet, and the voice of words, which they that heard entreated that the word ſhould not be ſpoken to them any more; (For they could not endure that which was commanded; and if ſo much as a beaſt touch the mountain, it ſhall be ſtoned or thruſt through with a dart. And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake). But ſeeing we are come unto Mount Sion, and unto

the city of the Living God, the heavenly Jeruſalem, and to an innumerable company of angels: and to the General Aſſembly and Church of the Firſtborn which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect; and to Jeſus the mediator of the new covenant, and to the blood of ſprinkling that ſpeaketh better things than the blood of Abel. Seeing alſo that we have a great High Prieſt that is paſſed into the heavens, Jeſus the Son of God, who is touched with a feeling of our infirmities, and was in all things tempted as we are, but without ſin; let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in the time of need.

Followeth the confeſſion of ſins.

O Almighty God! creator of heaven and earth, in whom and through whom are all things, who firſt made Thyſelf known to the world by Thy Great Name Jehovah, thereafter in a more ſweet ſtyle, naming Thyſelf from the covenant made with our Fathers, the God of Abraham, Iſaac, and Jacob, but moſt comfortably and familiarly haſt revealed Thyſelf to us, after the Incarnation of Thy Son, in that comfortable ſtyle, "God the Father of our Lord Jeſus Christ:" It is in His name, and in that confident foundation upon His merits and all-ſufficient ſacrifice that we take boldneſs to preſent ourſelves before Thee, or to offer up our prayers and ſupplications unto Thee, for having angered Thee, how can we but flee from Thee, and with what comfort can we tell to Thee that art the Judge, that we have broken Thy law, and offended Thee, if Thou didſt not proclaim Thyſelf a merciful God, if Thou didſt not declare Thy wrath towards us to be pacified in the blood of the Lamb that was ſlain from the beginning; and if

for our further aſſurance Thou hadſt not ſworn that Thou craveſt not a ſinner's death, but that he ſhould repent and live, and ſeeing that ſweet voice of Jeſus calls upon wearied and burdened ſinners to come unto Him, that He may preſent them unto Thee to find grace in Thy ſight, and eaſe to their troubled hearts. O Lord, in the obedience of this commandment we come unto Him, and in Him we preſent our ſervice, and offer our ſacrifice unto Thee, and ſince the condition of Thy gracious promiſe is repentance, whereof a chief part is true and ſincere confeſſion, we preſent our miſery before Thee as the object of Thy mercy. We confeſs againſt ourſelves our own ſins which are more in number than the hairs of our head. O Lord we have ſinned againſt Heaven and againſt Thee, and are unworthy of the name of Thy children: we have rebelled by departing from Thy precepts and commandments. We have not hearkened unto Thy ſervants which ſpake unto us in Thy name; we have not obeyed the voice of Thee the Lord our God, to walk in Thy laws which Thou haſt ſet before us. We have done thoſe things that we ſhould not have done. We have left undone thoſe things that we ſhould have done: our ſins of ignorance, our ſins of knowledge, our ſins of infirmity, our ſins after experience both of Thy manifold goodneſs and proving corrections, they are ſo many that we may juſtly ſay, "Who knows the errors of his life:" O Lord, if thou begin to reckon with us, we are not able to anſwer one of a thouſand. But ſeeing O Lord, mercy is with Thee that Thou mayeſt be feared, our refuge O Lord for our ſafety from everlaſting death and deſtruction is to the altar of Thy mercy. Impute not, O Lord, unto us the ſins of our youth, neither receive a reckoning of us for the imaginations of our old age, for although, O Lord,

that unto us there belong ſhame and confuſion of face, yet to Thee O Lord belong mercy and forgiveneſs. O Lord hear us, O Lord forgive us, O Lord hearken unto our prayers, and avert not Thy loving face and countenance from us, for Thy favour O Lord is better than life. And as we bow the knees of our ſoul before Thee, begging forgiveneſs of ſin, ſo we alſo entreat Thee by Thy renewing Spirit ſo to mortify unto us the power of ſin, that we who are daily ſeeking pardon be not daily ſinning with pleaſure and delight againſt Thee, and ſo abuſe Thy mercy, and turn Thy grace unto wantonneſs, but let no argument be more effectual to perſuade abſtinence from ſin, holineſs of life, and the reaſonable ſervice of Thee our God, than the argument taken from Thy mercies, whereof we have ſuch daily and continual experience, that even for Thy mercy ſake we may reſolve to offer up ourſelves a holy and acceptable ſacrifice to Thee our God in that reaſonable ſervice that Thou requireſt of us. Fill us, O Lord with Thy mercies this morning, that this day and all the days of our life we may rejoice in Thee our God, ever praiſing Thy bleſſed name.

To Thee O Father, Son, and Holy Ghoſt, be honour praiſe and glory for now and ever. Amen.

This Prayer ended then let be read or ſung the fourſcore and twelfth Pſalm.

Pſ. 92.

A Pſalm or Song for the Sabbath Day.

1.) It is a good thing to give thanks unto Thy name, O moſt High.

2.) To ſhow forth Thy loving kindneſs in the morning and Thy faithfulneſs every night.

3.) Upon an inſtrument of ten ſtrings and upon the pſaltery, upon the harp with a ſolemn ſound.

4.) For Thou Lord haſt made me glad through Thy work: I will triumph in the works of Thy hands.

5.) O Lord how great are Thy works and Thy thoughts are very deep.

6.) A brutiſh man knoweth not neither doth a fool underſtand this.

7.) When the wicked ſpring as the graſs and when all the workers of iniquity do flouriſh, it is that they ſhall be deſtroyed for ever.

8.) But Thou O Lord art moſt high for evermore.

9.) For lo Thy enemies O God, for lo Thy enemies ſhall periſh, all the workers of iniquity ſhall be ſcattered.

10.) But my horn ſhalt Thou exalt like the horn of an unicorn: I ſhall be anointed with freſh oil.

11.) My eye alſo ſhall ſee my deſire upon my enemies, and mine ears ſhall hear my deſire of the wicked that riſe up againſt me.

12.) The righteous ſhall flouriſh like the palm tree, he ſhall grow like a cedar in Lebanon.

13.) Thoſe that be planted in the houſe of the Lord ſhall flouriſh in the courts of our God.

14.) They ſhall bring forth fruit in old age, they ſhall be fat and flouriſhing.

15.) To ſhow that the Lord is upright, He is my rock and there is no unrighteouſneſs in Him.

The Pſalm ended, then followeth this Prayer.

O Lord our God, who in ſix days having made the heaven and the earth, and all the creatures that are therein, didſt reſt upon the ſeventh day from the works of creation, and haſt ordained this ſeventh day which is the Sabbath to be a day of reſt for man and beaſt: [as] thou O Lord haſt made ſingular difference betwixt us and the beaſt, having given us a reaſonable ſoul appointed for eternity, ſo let us not content our-

ſelves with that uſe of the Sabbath which we have common with the beaſt to reſt from bodily labour, and the works of our ordinary vocation. But, O Lord remember us in this Thy Sabbath to reſt from ſin and the works of darkneſs. Let this be unto us the day of the examination of our walking and doing in the ſix days paſt, that in that which is good we may rejoice, and where we have erred and done amiſs (as alas we have in many things) we may ſmite our hearts and crave pardon at Thy moſt merciful hands. Let this be unto us a day of purpoſe and reſolution for amendment, and better doing in the days to come, and Lord ſtrengthen us ſo by thy grace that vowing unto Thee we may perform. Let it be unto us a day of the meditation of the works of Thy hands, which Thou finiſhedſt in ſix days, that we may ſing and ſay from our hearts: O Lord how glorious and excellent is Thy name, and how unworthy is man or the ſon of man that Thou ſhouldeſt regard him, or look upon him. Finally, let it be unto us a day of ſweet acceſs to Thy face in Word and Prayer, that we by faith entering here into our reſt may live and die in the full aſſurance and perſuaſion of that perpetual Sabbath and everlaſting reſt purchaſed to us through the righteous merits of our Lord and Saviour Jeſus Chriſt, in whom we pray to Thee in that form of prayer which he has commanded. Our Father, etc. etc.

This Prayer ended, then let there be read a Chapter of the Goſpel, and another of the Epiſtles, as they ſhall by courſe.

The reading of the Chapters ended, then follows this Prayer:—

O God, who at ſundry times and diverſe manners ſpake in times paſt to the Fathers by the Prophets, haſt in theſe laſt days ſpoken to us by Thy Son

whom Thou haſt made heir of all things: Who being the brightneſs of Thy glory and the expreſs image of Thy person, and upholding all things by the word of His power, when He had by Himſelf purged our ſins, ſat down on the right hand of the majeſty on high: and ſince the Word now read and heard among us is the Word of Thy Son, let us give the more earneſt heed leſt at any time we let them ſlip, for if the Word ſpoken by angels was ſteadfaſt, and every tranſgreſſion and diſobedience received a juſt recompenſe of reward, how ſhall we eſcape [if we neglect] ſo great ſalvation ſo clearly and manifeſtly offered unto us in this day of our merciful viſitation. Thy Word, O Lord, is the ſeed and we are the ground: and whereas there are many ſorts of evil ground there is one only good, and that is wherein Thy Word taking deep root bringeth forth fruit accordingly. O Lord Jesus, Thou that art the good huſbandman make good the ground of our hearts, and take forth of the ſame all noiſome and unprofitable weeds, as of cares of the World, luſts of the fleſh, pride of life, and make ſuch place for the Word to enter, that inwardly to our own ſoul and outwardly to the world it may appear we are not idle nor unprofitable hearers, and ſeeing Thy Word is a glaſs wherein we may ſee ourſelves, wherein we may ſee our Saviour, wherein we may ſee Thy face as in a mirror, make us ſo look to ourſelves that our foul ſpots diſcovered by Thy Word we forget not to wipe them away by the tears of repentance: Make us alſo ſo look to our Saviour and eye him that we may draw virtue from Him to the healing of our wounded ſouls. And enter us O Lord by Thy Word and proclaimed love thereunto in ſuch fellowſhip with Thee our God that the ſight which we have of Thee here may be a pledge of that promiſed ſight to ſee Thee face to face in the life to come. O Lord, that we may be bleſſed in our

hearing, let us join with hearing meditation, that our delight may be great in Thy law, and it may be the earneſt thirſt and deſire of our ſoul that Thou wouldeſt enlarge our hearts to make us run the way of Thy commandments. Let Thy Word O Lord, be a light and lanthorn to our ſteps, and let it be as that fire by night and pillar of cloud by day, the direction and comfort whereof may never leave us till we enter into that everlaſting Canaan even the Kingdom of Heaven, which Jeſus Chriſt our Lord has purchaſed unto us, to Whom with Thee and the Holy Spirit, we render all praiſe, honour, and glory, for now and ever. Amen.

After this Prayer let be read the 89th or 103d Pſalm, or any of them that ſhall be thought fitteſt let be here ſet down at length.

This reading being ended, then let him recite the Creed, which is the ordinary Confeſſion of Faith.

THE LAST PRAYER.

We have taken upon us O Lord to ſpeak unto Thee, we that are but duſt and aſhes, oh let not our Lord be angry! if we ſtill ſpeak; more we know Thou takeſt pleaſure and cannot be importuned with the prayers and ſupplications of Thy own. Bleſſed be Thou the Lord our God who ladeth us daily with benefits, O Lord, if we ſhould declare and ſpeak of them they are more than can be numbered. Since burnt offering and ſin offering Thou haſt not deſired of us O Lord, we come unto Thee as it is written in the volume of Thy Book, to hearken to Thy laws, to delight in Thy ſervice, and with our hearts and tongues to magnify Thee our God, who art worthy to be praiſed in the congregation of the ſaints; and that the voice of our thankſgiving may be ſweet in

Thy ears, and joyful in the ſenſe of our own hearts, let it Lord have the beginning from that ineſtimable love wherewithal Thou haſt loved us in Jeſus Chriſt before all eternity, for the declaration of that love in time in our vocation, juſtification, begun ſanctification, and aſſured hope of glorification. Let the ſenſe of this love O Lord ſo poſſeſs our hearts that whatſoever other benefits we enjoy we may take it as a ſpring of this fountain, and every correction and chaſtiſement, howſoever bitter to the fleſh, may be ſweetened with this conſideration, that all things muſt turn to the beſt to them that being loved of Thee have grace to love Thee again. Hear us alſo O Lord our God praying for the eſtate of the whole Kirk univerſal ſcattered throughout the whole face of the earth. O Lord give to Thy Goſpel free courſe and paſſage, illuminate all nations with the brightneſs of Thy Word, gather in Thy ſheep to Thy own ſheepfold from all the corners of the earth, that the work of the ſalvation of Thy own being finiſhed, there remain no more but that Thou ſhouldeſt hearken to that laſt petition of Thy ſaints here on earth labouring under the croſs, "Come Lord Jeſus, come to perfect our glory." O Lord let us hereby ken that His firſt coming in the fleſh has been effectual to do us good, becauſe we love His ſecond appearing. We remember eſpecially before Thee, as parts and members of that Catholic Kirk, thoſe kirks that are within His Majeſty, our Sovereign, His dominions. O Lord, conſerve in them the purity of doctrine with that comely order in government which befits Thy Houſe; and yet more ſpecially we commend unto Thee the Kirk of this land wherein we have been born and bred, and from whoſe paps we have ſucked the ſincere milk of Thy word; that it may pleaſe Thee make her flouriſh like a green olive under whoſe boughs and

branches wearied ſouls may find repoſe; make her a fruitful vine, where the comfortleſs may find refreſhment; make her beauty to grow and increaſe; be about her a wall of fire, and fill the faces of her and Thine enemies with ſhame: and ſince the rage of Antichriſt is great—and the Devil by him has ſown his tares everywhere among the good corn of Thy field, as in Thy bright ſhining light Thou haſt diſcovered him, ſo O Lord, to the comfort of Thy ſaints, in his plots and enterpriſes diſappoint him, and in end, according to thy promiſe, by the breath of Thy mouth confound and overthrow him.

FOR THE KING.

O Lord who art the God of order, the author of Government, from whom is the preferment of the ſons of men, Thou that haſt given to kings and rulers Thy own throne and place upon earth, and haſt communicated with them Thy own ſtyle in calling them "Gods;" look mercifully upon the kings and rulers of the earth, and learn them that firſt and chief point of wiſdom, to kiſs Thy Son, and ſubmit themſelves to the ſceptre of Jeſus Chriſt, leſt He grow angry and they periſh in the way. Among thoſe rulers we remember eſpecially before Thee the eſtate of him whom we may call Thy own choſen ſervant upon earth, our Gracious Lord and Sovereign James, by Thy Grace, King of Great Britain. O Lord, Thou haſt taken him from the womb, Thou haddeſt a ſpecial eye to him when he did ſuck the breaſts, and as from that time to this day his dangers and perils have been many, ſo Thy preſervations have been ſo wonderful, and Thy power and outſtretched arm ſo lifted for his ſafety and defence, that we may ſay, "he is joyful in Thy ſtrength, Thou haſt given him his heart's deſire, and not withheld from him the

requeſt of his lips." O Lord, make ſtrong his truſt in Thee that he may not be moved. Let Thy hand O Lord find out his enemies, who being enemies to Thee and hating him for Thy cauſe, let his life be more precious in Thy ſight. Bend Thy bow and ſhoot Thy arrows againſt all that would ſpuilzie him of his life, and lay his honour in the duſt. Bleſs him with a long and proſperous reign over us, that in his ſafety we may rejoice, and in the name of Thee our God diſplay our banners. Bleſs him O Lord with theſe bleſſings which Death ſhall not take from him, even with Thy ſpirit to guide him here, and with felicity after this, with that crown of glory which cannot fade or fall away, which is the purchaſe of Jeſus Chriſt our Lord and Saviour. To whom, with Thee and the Holy Ghoſt, be honour, praiſe, and glory, for now and ever. Amen.

FOR THE QUEEN.

Oh Lord! look favourably upon our Gracious Queen, whom as Thou haſt bleſſed and made happy in her marriage—and as of Thy great favour Thou haſt made her a fruitful mother of children, whom we may call the breath of our noſtrils and pledges of Thy continuing favour toward us, ſo make her, O Lord, take good heed and incline her ear unto Thee, that Thou mayeſt confirm thy bleſſings, and make all theſe outward things pledges of Thy everlaſting favour: Make her, O Lord, careful to honour Thee who haſt honoured her in her room and place, to prove a comfort to the kirk and to extend her well-doing to Thy ſaints here on earth, that her name may be remembered with favour in the generations to come, and at the end of this life Thou mayeſt give her that better life which Jeſus Chriſt has purchaſed by His death.

To Thee, O Father, Son, and Holy Spirit, be all honour, praiſe, and glory, for now and ever. Amen.

FOR PRINCE CHARLES.

Amongſt the great promiſes made, O Lord, to Thy ſervant David (a man according to Thy own heart) it is not one of the ſmalleſt that Thou promiſedſt to bleſs him in his ſucceſſion, and that there ſhould not be wanting of his ſeed to ſit upon his throne. Bleſſed be Thou, O Lord our God, who haſt performed that promiſe to our David, and haſt prepared a ſingular comfort for the ſucceeding age, giving unto him a hopeful ſon to ſit upon his throne. O Lord, endue his princely heart with every ſort of bleſſing that may make him in his appointed time come forth as Thy ſingular bleſſing to theſe dominions over the which Thou art to ſet him, that he may worthily go out and in before the numerous people that ſhall be committed to his charge: Make him in his young and tender years remember and acknowledge Thee his Creator, to be a pure and ſincere worſhipper of Thee, the true God, even the God of his father, and as he grows in years ſo make him to grow in favour with God and man, that in his riſing the heart of his people may rejoice, and the enemies may have matter of fear and terror, they may hide their faces and be confounded; ſo ſhall we ſing joyfully to Thy name, and bind our ſacrifices of praiſe to Thy altar through Jeſus Chriſt our Lord and Saviour, to whom with, etc. etc.

FOR PRINCE PALATINE AND HIS SPOUSE.

Regard, O Lord, with Thy great mercy and with Thy tender and loving kindneſs that noble Prince Palatine, Princeſs Elizabeth his ſpouſe, and their poſterity. O Lord, as Thou haſt made that houſe

famous and noble by the fear of Thy name, love of Thy goſpel, and advancement of the cauſe of Jeſus Chriſt, ſo let appear in them the performance of Thy promiſe that Thou wilt honour them who honour Thee; and as Thou haſt made that houſe honourable in that happy marriage with her who not only is honourable by royal deſcent, but by holy education, ſo make her, inſiſting in the ſteps of her religious father, and keeping the pattern and form of Thy Word which ſhe has learned of a child, yield ſuch comfort and contentment to all that fear Thy name in theſe places where Thou haſt ſet her, and elſewhere, that with full conſent of heart and mind their praiſes may be offered to Thee our God for her. Let Thy ſaving and protecting eye look to them to ſave them and defend them from every inconvenient, to keep them long alive as bleſſings to Thy kirk and inſtruments of the glory of Thy name: Through Jeſus Chriſt our Lord and Saviour, to whom, with, etc. etc.

FOR THE NOBILITY AND COUNCIL.

We pray unto Thee, O Lord, for all inferior Magiſtrates whom, under His Majeſty, Thou haſt ſet above us, for the Nobility of the kingdom, and Lords of His Majeſty's Moſt Honourable Privy Council: O Lord, let them be as eyes by whom His Majeſty may ſee in the eſtate of his people: let them be as his hands to execute, and let them be to him ſuch bleſſings in his government, as they may be a matter of his and our praiſe to Thee our God, that haſt bleſſed him with ſuch happy council. As their place is great, ſo make them eminent in the knowledge and fear of Thy name, that Thou mayeſt ſtrengthen and eſtabliſh their houſes: Let Thy Spirit ſo rule them that thereby they may be taught in wiſdom to rule others that are committed to their charge. Re-

member them that they muſt give account to Thee of their adminiſtration, and ſo make them good diſpoſers of Thy manifold grace that Thou haſt given unto them. Make them with Thee godly; to their Prince loyal; in their country peaceable; and to all their inferiors comfortable; that we for them may have occaſion to praiſe Thee our God, through Jeſus Chriſt our Lord and Saviour, to whom, etc.

FOR THE CLERGY.

It is Thy mercy O Lord, regarding our weakneſs and infirmity, that dealeſt with us not by ſuch a glorious majeſty as of angels, which we could not ſuſtain, but haſt made choice of men like to ourſelves, by whom Thou diſpenſeth unto us the holy myſteries of Thy Kingdom. To all theſe therefore to whom Thou haſt given charge and commiſſion in Thy kirk, under whatſoever title or name, we crave Thy eſpecial bleſſing. Make them O Lord to ſpeak Thy Word in ſeaſon to Thy people; make them to cut it and divide it aright, that every one may receive according to their neceſſity: Let them be as trumpets to breathe and ſound no other than Thy leire (teaching—ED.) Let them not be light and empty clouds carried about with every wind, but let them be clouds filled with rain to water Thy people in due ſeaſon. Clothe them O Lord with ſalvation, and let Thy Spirit ſo ſanctify them within, that they who look upon them may read in their carriage and converſation, holineſs to the Lord, that in ſoundneſs of doctrine and integrity of life approving themſelves to Thee and to the conſciences of Thy people, both they and we may be bleſſed in the miniſtery through Jeſus Chriſt Our Lord, to whom, with Thee, etc. etc.

FOR THE SCHOOLS OF LEARNING.

Thy kindneſs O Lord has not been inlacking to us

in this, to provide for the riſing and good eſtate of Kirk and Commonweal in time to come. Thou haſt of Thy great mercy erected in the midſt of us ſchools of learning as ſeminaries of virtue and Godlineſs: Thou that haſt planted them, water them ſtill with Thy grace that they may flouriſh—bleſs the travails (work—ED.) of all such as labour in them, that our Kirk and Commonweal may be as a tree planted by Thee our God, upon which, as there are ripe fruits ready to fall, having ended their courſe, ſo they may, ſome in their bud, ſome in their flouriſh, and ſome in a greater perfection, and there may never want profitable inſtruments in Thy work, nor painful labourers in Thy vineyard till the great ſhepherd Jeſus Chriſt return again. We remember eſpecially the colleges of, etc. etc.

FOR SICK AND DISEASED PERSONS.

Bleſſed is the man O God that feareth Thee; Thou will ſtrengthen him upon the bed of his languiſhing, and wilt turn all his bed in his ſickneſs. O Bleſſed God let our ſilly and diſtreſſed brethren and ſiſters find the comfort of that promiſe Thou that haſt promiſed to go with Thy own through fire and water, even through every ſort of temptation: make them find Thou art a true God: O Lord make Thy preſence with them enable them to ſuſtain their bodily infirmity: Let them ſee that no change of eſtate befalls to them here on earth, but that which Thy Fatherly Providence has ſhaped and appointed in the heavens, that ſo bleſſing the hand of Thee the Striker, Thou that humbleſt, may in Thy own appointed time raiſe again, ſpeak peace to their conſciences, ſeal in their heart the aſſurance of Thy favour and of the remiſſion of their ſins, make them in holy patience commit their body and ſoul unto Thee who art a

faithful Creator and Redeemer; and whether Thou ſpare them or take them to Thyſelf, let Jeſus Chriſt in life and death be advantage to them, that so glory may be to Thee, and peace and comfort to them, through Jeſus Chriſt our Lord, to whom with Thee, etc. etc.

IN TIME OF FAMINE AND DEARTH.

The eyes O Lord of all Thy creatures are upon Thee and attend for good from Thy Providence, Thou feedeſt the fowls of the heaven, and the beaſts of the field: yea the fiſhes of the ſea have their nouriſhment by thy appointment; but moſt of all it becometh us whom thou haſt not only made with faces to lift to the heaven, but with reaſonable ſouls, to caſt the eyes of our minds and bodies toward Thee, that even to our bodies we may receive convenient food and nouriſhment. Our ingratitude toward Thee our God, who hitherto haſt fed us liberally, our vile abuſe of Thy creatures, our neglect of the poor in the days of our fulneſs, hath provoked Thee our God, to lift this rod of famine, and threaten to pine (waste — ED.) us with the ſcarcity of bread. O Lord deal not with us according to our deſervings, for then ſhall we ſuſtain both ſpiritual and bodily famine; let this fear and ſenſe of bodily want quicken our appetite and deſire toward that heavenly food which ſhould nouriſh our ſouls, that ſo we ſeeking Thy Kingdom and the righteouſneſs of it in the firſt room, all other things, according to Thy promiſe, may be caſt unto us. Let us cleave unto Thee, O Lord our God, with all our heart and ſoul, and then the lions and the young lions may be hunger-bit, but we that fear thy name can lack nothing that is good. And as too great fulneſs is dangerous for us leſt we miſken Thee; ſo, O Lord, tempt not our weakneſs with too great ſcarcity leſt

we deſpair of Thy Providence, but Lord feed us with bread convenient for us; not that we may feed ſin, or ſpurn againſt Thee, but feed us that we may be more fit and able to ſerve Thee in our calling. O Lord hear the cries of the poor people, whoſe bellies cry from the earth to the heaven for maintenance; that they, being fed by Thee, may learn to ſeek from Thee who art ready to give, a better benefit, even health to their ſouls and remiſſions of their ſins: make this rod of Thy chaſtiſement lifted above our heads Thy ſanctified inſtrument to learn us all ſuch Chriſtian duty as we neglected oft before, of thankfulneſs to Thee, of ſobriety in ourſelves, of pity and compaſſion toward them who are our own fleſh, that ſo we may both be delivered from this preſent plague and eſchew Thy further wrath and puniſhment, through Jeſus Chriſt our Lord, to whom with Thee, etc.

IN TIME OF PESTILENCE.

As we O Lord have provoked Thee and do daily provoke Thee with new ſins, ſo haſt Thou fearful and terrible plagues in ſtore to bring out againſt us, for the ſtorehouſe of Thy judgements cannot be emptied, among which this noiſome and deſtroying plague of peſtilence hath been one of Thy uſual meſſengers whereby Thou haſt viſited the ſins of Thy people: Make us, O Lord, at the ſight of this plague, and hearing of our neighbours fall thereby, lay-to our ears that we may hearken to theſe inſtructions that Thou wouldeſt thereby carry to our ſouls. It is Thy voice in the peſtilence after a ſpecial manner to tell us that our days here are but vanity, and we are but as the flower of the field, the night flouriſhing and the morn cut down: And therefore, O Lord, teach us to number our days that we may apply our hearts to wiſdom. It is Thy voice by the peſtilence to tell us that there

is no ſolid comfort to a man's ſoul but that which comes from Thy face and preſence, who then art neareſt to men when friends and acquaintance ſtand afar and worldly comforts forſake them: And therefore, O Lord our God, make ſure our friendſhip with Thee, ſay to our ſouls the words of the covenant, "I am thy God," and then ſhall we not fear what can befall us here: the days that Thou haſt given us to outlive our neighbours who have been ſuddenly taken in this viſitation Lord make us to ſpend them in Thy fear, and uſe them to the holy practiſe of repentance. And albeit that others have fallen, yet O Lord it is we that have ſinned more grievouſly than they. O Lord, we acknowledge our ſins and our iniquities with grief before us (*ſic*): Spare Thy people, teach us by Thy word to do Thy will, and caſt forth of Thy hand Thy rod and plague. At Thy commandment, O Lord, this devouring plague ſhall retire and go back, albeit our ſins have aſcended with a loud and a mighty voice and cried for this plague from the earth to the Heaven: Yet, O Lord, hear us Thy people crying now for mercy, and hear that cry of the blood of Jeſus Chriſt that cries for pardon, peace, and reconciliation to us: call back Thy devouring anger, return and ſhow us Thy loving countenance, that we may be glad in Thy ſalvation, ever through Jeſus Christ our Lord, to whom, etc. etc.

IN SEED TIME.

It is Thou, O Lord, who ruleſt times and ſeaſons; it is Thy bleſſing with the travails of men, and upon the earth, that makes it fruitful; it is Thou who haſt ſaid in Thy Holy Word that while the earth remaineth ſeed-time and harveſt, cold and heat, ſummer and winter, day and night, ſhall not ceaſe. We entreat Thee, O Lord, for a bleſſing to this ſeaſon and

time of year, when the ſeed is to be caſt in the ground, that it may come out with increaſe to the maintenance of our bodies. Thou mayeſt make the earth that receives it to keep it ſtill and not render it again: Thou mayeſt diſcharge thy clouds above to moiſten it, that ſo it may wither and never come to perfection: Thou mayeſt open the windows of heaven and rain upon it ſo exceſſively as it ſhall be drowned and overflown. All theſe judgements and greater have we deſerved at Thy hands; but, O Lord, howſoever we have ſinned, our eyes are toward Thee, for where ſhall we flee from Thee, and find reſt and comfort to our ſouls? Thou, therefore, that art the abſolute Lord and Ruler of all, command the earth to receive and retain, that in due ſeaſon it may bring forth with increaſe; command the clouds to water with dew and ſeaſonable rain: and reſtrain, O Lord, extraordinary tempeſt, either of rain or wind that may make men tyne (loſe—ED.) hope of good ſucceſs to their travails. And bleſs our hearts, O Lord, with a reverend acknowledgment of Thy Fatherly Providence in this and all other things that concern our body and ſoul, that we may ſay, "Not unto us, O Lord, not unto us—but unto Thy name belongs all the praiſe, honour, and glory, for now and evermore. Amen."

IN TIME OF HARVEST.

O Lord our God, who by Thy eſpecial Providence haſt brought the fruits of the ground to that maturity and ripeneſs, that they are now ready to be cut down; we do not yet think them our own unleſs Thou give them unto us out of Thy own liberal hands, for if Thou with any of Thy judgements from heaven—wind or rain, or deſtroying worm, ſhall blow upon them—how eaſily mayeſt Thou pull from us all the comfort of them. Our reſource is unto Thee, O Lord our

God, for a new proof and experience of Thy mercy, that Thy fatherly providence may ſo moderate and rule heaven and earth and all the elements, that that which the earth has fruitfully yielded may be reaped with a bleſſing, and ſo gathered in, that of our abundance we lay not that fleſhly concluſion with the rich man and ſay, "Soul, eat and drink, and take thy pleaſure;" but with the gathering of our corn make us ſo gather arguments of Thy love and favour toward us that we may always be more readily diſpoſed to ſerve Thee our God; to love Thee, and our neighbour for Thy ſake. O Lord, incline our ears to hearken unto Thy voice, and then there is no doubt of the performance of Thy promiſe: Thou wilt make the heaven to hear the earth, and the earth to hear the corn, and the corn to hear Thy people. Hear us, O Lord, in the name of thy beloved Son Jeſus Chriſt, to whom, with Thee and the Holy Ghoſt, be all honour, praiſe, and glory, for now and ever. Amen.

PRAYERS IN THE ORDINARY PSALM-BOOK to be retained, which may be uſed by the Preachers, either before or after ſermon, or by the Readers in Burghs in their weekly Exerciſe.

A Prayer before Sermon, page 82, beginning "O Eternal God, etc."

A Prayer before Sermon, page 87, beginning "Truth it is, O Lord, etc."

A Prayer for the whole Eſtate of God's Church, page 92, beginning "Almighty God and moſt merciful Father."

A Prayer to be uſed when God threatens His Judgements, page 122, beginning "O Lord our God, Father everlaſting."

A Prayer in time of Affliction, ſpecially of the Peſtilence, page 127, beginning "Juſt and righteous art Thou, O dreadful and Moſt High God."

A Prayer for the King, page 130, beginning "O Lord Jeſus Chriſt, etc."

A Prayer after reading the Law in time of Public Faſt, page 213, beginning "It is of Thy Mercy."

Confeſſion of Sins at the ſame time, page 215, beginning "Juſt and Righteous, etc." *

* Theſe references are to prayers in Knox's Liturgy, which were to be retained, as well as the forms for the ſacraments and marriage. The foregoing ſervice ſeems to furniſh a fair expreſſion of the views as to public worſhip entertained by the antiprelatic party in 1617, before the troubles ariſing out of Perth articles, and the neceſſity of providing prayers to ſuit theſe articles, changed their poſition. The prayers are to a large extent original, and though not liturgical, many parts of them are excellent.

HOWATT'S FORM OF PRAYER.[1]

[1] This is written on the laſt ſheet of the MS. in a different hand.

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